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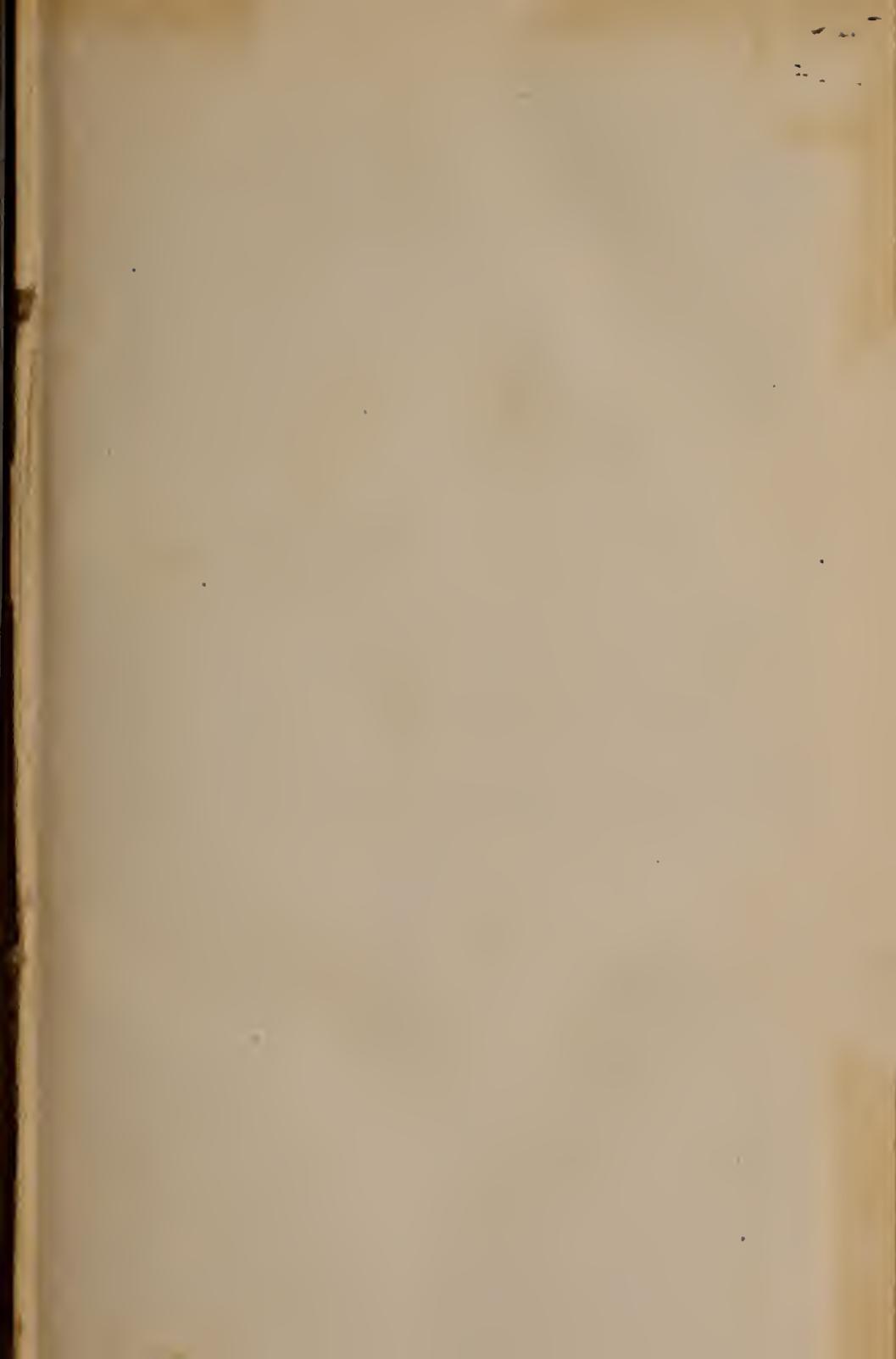
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THE

MISSIONARY HERALD,

CONTAINING



THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1874.

VOL. LXX.

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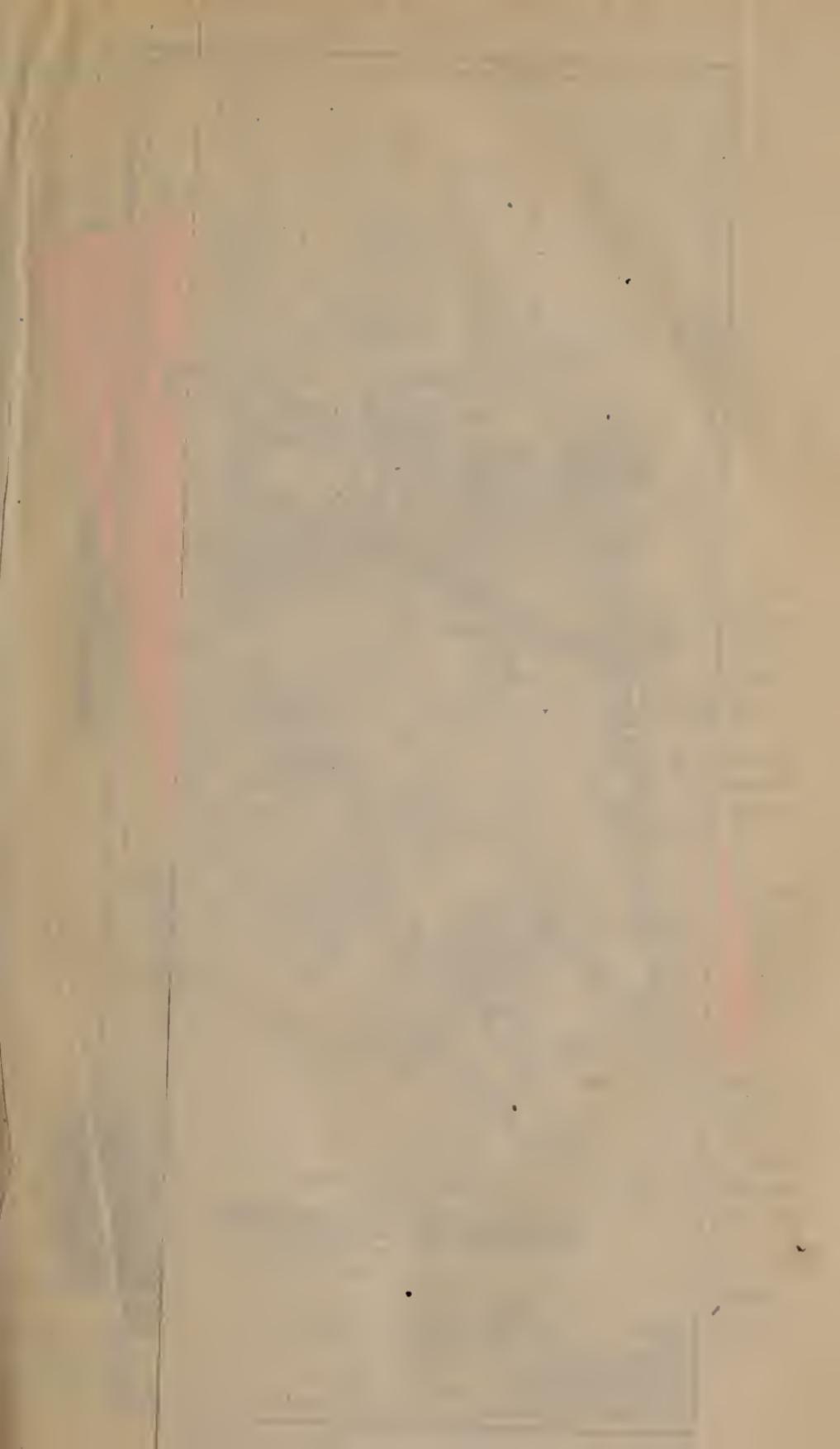
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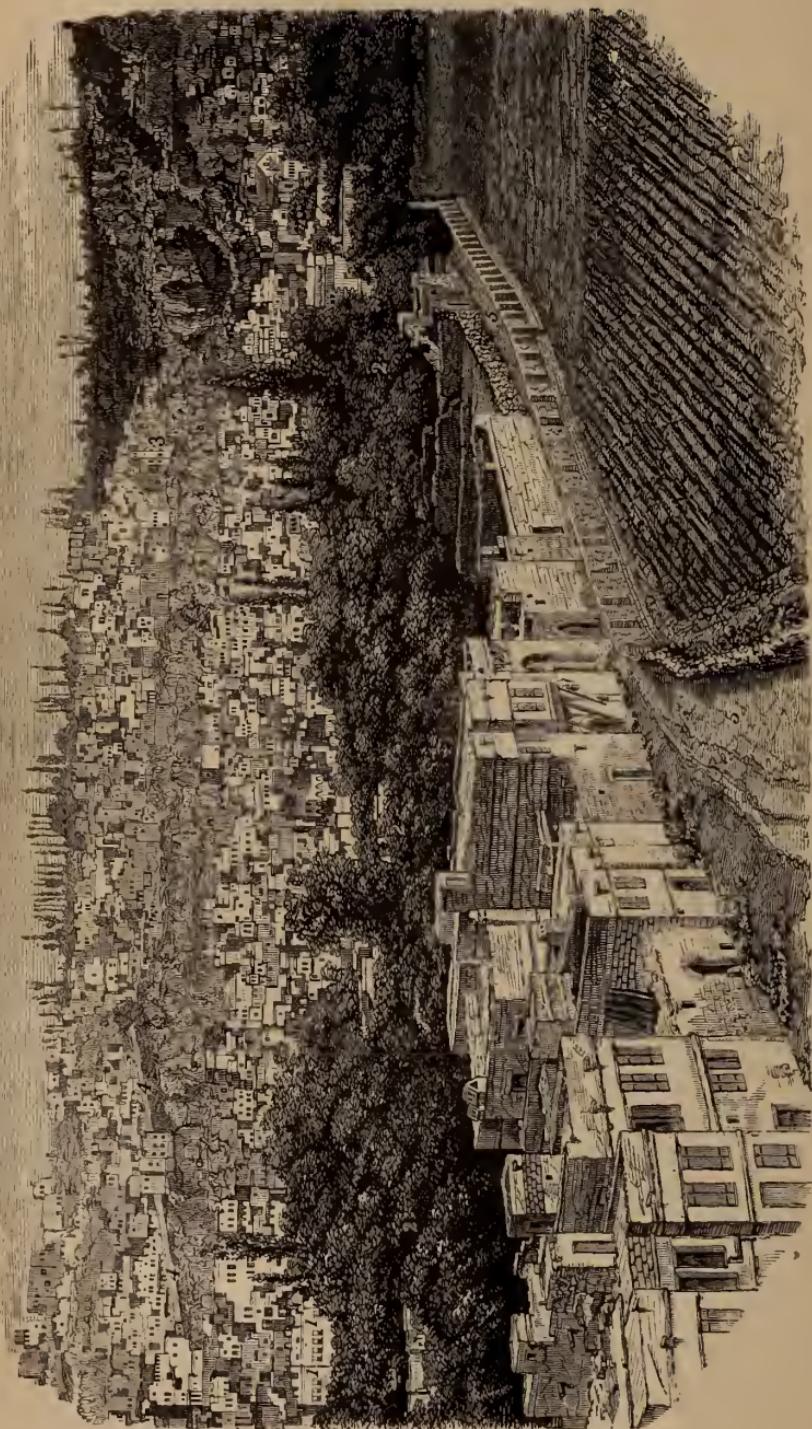
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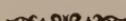


TALAS, NEAR CESAREA.



THE
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TALAS—NEAR CESAREA.

BY REV. W. A. FARNSWORTH.

TALAS is one of the many fine towns lying near the base of Mount Argeas. Were it not near the large city of Cesarea it would itself be called a city. In population it is but little below Yozgat or Marsovan, and its buildings, both public and private, are much more expensive than those of most interior towns of Asia Minor, or of European Turkey. Rev. Dr. Dwight, who visited this region in 1861, was quite surprised to find such towns here, and said that their like was not to be seen in any other part of Turkey, but that they constantly reminded him of the grand old baronial towns along the Rhine.

It will be observed that nearly all the buildings are of hewn stone. The roofs are flat, surrounded by balustrades, and serve much the purpose of the yards surrounding the houses of a New England village. The town is in two parts, Kuchakeoy, or the end village, being on the low land, a few of its houses being seen in the foreground of the picture. Most of the town is built on a very steep side hill. Large gardens, filled with fruit trees and fine old English walnuts, lie between the two parts of the town. Quite a fraction, perhaps one fourth, does not appear in this view at all, lying farther to the left.

1, 1, is the hired house occupied by the whole missionary circle of the Cesarea station a part of the year, and by two missionary families permanently; the trees conceal a portion of the building. 2, 2, 2, is the large garden alluded to. 3, is the fine new Greek church of "St. Nicholas." 4, 4, is the main street leading from the lower to the upper portion of the town; and 5, 5, the street leading from the town to the city, Cesarea, four miles away to the northwest.

Talas was first occupied by missionaries in the spring of 1868. There were then in the place two families known as Protestants, and the first storm of persecution had spent itself. This place was chosen for the home of the missionaries because of its healthfulness. Cesarea, though so near and not very much lower, being in the middle of a plain which is surrounded on all sides by high lands, is too hot to be occupied safely or comfortably in summer, and from 1854, when the station was formed, till 1868, the missionary families had been under

the necessity of moving twice a year. It was especially to avoid this wear and tear of body and mind, and of *worldly goods* (was it Franklin that said, "three removals are equal to one fire"?), that we took up our home here.

The results of our five years residence here have been very gratifying. In point of health, the town has fully met our expectation, and the practicability of doing a large portion of our missionary work, and that efficiently, from this place, is demonstrated. In the missionary work in connection with the town, it has been even more satisfactory. The tabular view for 1872 shows that for that year our Sabbath congregation averaged 90, and our Sunday-school 100. The evangelical work is pretty equally divided between Greeks and Armenians.

The station high-school for girls is here; and at a point a few rods to the right of the house of the missionaries, as seen in the photograph, in a garden hidden by the trees, a fine house is now being built for its accommodation. It is to have rooms for the accommodation of girls that come in from the out-stations to enjoy its advantages, and a good school-room; and on the second floor there is to be a hall, 44×34 feet, which will serve as a place of meeting till the growth of our community renders it necessary to build a church.

OUR PRESENT RESPONSIBILITY.

BY REV. J. D. DAVIS, OF JAPAN.

THE earnest spirit of consecration with which Mr. Davis left his pastorate, at Cheyenne, a few years ago, and gave himself to the missionary work in Japan, will be remembered by many. What he has done himself entitles him to a hearing when he pleads with others; and he now writes from the fullness of his heart. It is but just that a portion of his note to the Secretary, sent with the article published below, should be given as an introduction. He says: "When I think over the condition of this nation,—this field, and other fields,—the world; when I think of the great efforts we have made to get the needed men here, the great effort you have made to call men to this now attractive field, and the small success—fifteen specific calls with not one favorable response; when I see all the nations pleading for light, and hear, perhaps, that Andover Seminary does not contain a man who has the foreign work in view—to whom the books of the 'Society of Inquiry' could be turned over; that the finances of the A. B. C. F. M. are running behind; that the Home Missionary Society, the Western Education Society, and other *vital* causes are sadly embarrassed, and other foreign Boards almost hopelessly in debt; I wish for the trumpet of Gabriel, to wake the nation up. It is from such reflections that I have penned these lines. I have tried to express my thoughts, but I cannot do it. On reading over what I have written, it is *tame* compared with the truth. I want to suggest that the masses of our churches need the strongest, most forcible, most vigorous presentation of this subject, in a way which will *compel* a reading. They need it *often*. A new class of readers and hearers comes upon the stage every year. There is an hour when such presentation of the subject absorbs the attention for the first time, and wins the heart. It was so in my case.

"I send all this to you simply as suggestive of what I want *somebody*, who

can wield a pen more forcibly than I can, to do. I do not write much, and when I do, it is generally because it seems as if I must!"

The plea thus introduced is as follows:—

Our responsibility is always in direct proportion to our ability. If a man comes plunging along in the middle of the rapids above Niagara, we are not responsible for his rescue, for we have no ability to help him; but if he comes rushing by close to the bank where we are sitting, we are responsible, in proportion to our ability to reach him. It is thus with all our obligations to God and man; we are bound to meet them in proportion to the means and facilities which we possess for meeting them. Taking this principle as our guide, what is our responsibility to the heathen?

I. It is vastly greater than it was fifty years ago. The heathen world is no larger now than it was then. These millions of souls who, during the last fifty years, have been dropping into eternity at the rate of forty each minute, without ever having heard of Christ, are worth no more to-day than they were fifty years ago; they are no dearer to the Saviour that bought them now, than they were then; but our responsibility in regard them is *vastly* greater to-day than was that of our fathers fifty years ago. If their responsibility was represented by ten, ours, to-day, is represented by one thousand. If Chicago had burned up thirty years ago, before it was connected with the world by steam and electricity, it would have been next to impossible to relieve its suffering thousands. Not so, however, two years ago. The whole nation, the whole civilized world, instantly felt pulsations of grief, and sent substantial messages of relief before the fires had ceased to burn. Like this is the difference between the responsibility of our fathers to the heathen fifty years ago and ours to-day.

Then, but little, comparatively, was known of heathen nations. China and Japan were almost unknown. It took six months to reach them, and when reached they were not accessible. But to-day the whole world is open. Steam and electricity have annihilated distance, and the 700,000,000 of the heathen world are our near neighbors. We can hear their cries, we can feel their heart-throbs, the scattered family of Adam are reunited, we are brothers.

And with this mighty opening and bringing together of the nations comes an ever increasing responsibility to the church. It will go on increasing each year, in geometrical ratio, until Christ's last command is obeyed, and the gospel is placed within the reach of all the millions of our universal brotherhood.

II. Work for the heathen does not keep pace with our increasing responsibility.

Feeling still an intense interest in the home missionary work, not forgetting nor underestimating its importance, and deeply blushing for shame at the condition of the home treasury, I still maintain the truth of this second proposition. Admit, if you please, that the home work is of the first importance, should there be the disparity which exists between the number of workers in the home and the foreign fields? In the United States, there is to-day, on an average, about one evangelical clergyman for each six hundred of the population; and there is one *professing Christian* to work among each *six* of the whole population. How is it in China and Japan? We have not one Protestant missionary to a million of the people, and there are next to no helpers among the people themselves.

Now it is probably not best for the general cause that one half of the Protestant ministers in America should enter the foreign work in a body, so as to give us even *one tenth* as many workers in proportion to the population in China and Japan as there would be left in America; but will any member of the church of Christ say that we should not at once, this very year, send out a force large enough to put a mission station of three families in the center of each million of souls throughout the heathen world,—this mission station to be kept reinforced, and be the leaven to leaven the whole lump; to be a theological seminary—a training-school—to bring to Christ and train natives enough to preach the gospel to the surrounding million? It would be like putting forty stations into the United States—one hundred and twenty Protestant ministers to do the whole work—college, seminary, and preaching work—to evangelize the nation!

Will any one say that America cannot spare these men for this work? They could be taken at once from villages and small towns which would be better off without them. And America could afford to send them even if such pulpits as the Boston Park Street, the Brooklyn Plymouth, and the San Francisco First, had to be dismantled to do it. It is said that America cannot afford the money to send this force! There is enough money put into the hundred thousand, and five hundred thousand dollar church edifices, every year, to send five times this force into the foreign work. We *ought* to afford and *can* afford to plant the gospel in these life centers of the heathen world.

The *cannot* which we hear is simply a tremendous *will not*, and a will not for which God holds us responsible. If we wait till America is entirely regenerated before we work for Asia and Africa, we shall wait forever; for there will be unregenerate ones clear up to the verge of the millennium, perhaps in it; and the millennium will not come to *one nation alone*. The nations of the earth are one; we are all brothers; and what with steam, electricity, and the press, distance and prejudice are annihilated, and God is bringing the nations all together. They stand side by side. The man that works for Japan, or China, or Africa, to-day, works for America—works for the world. The morning cometh. All the signs of the times point to the speedy dawn of the millennial morn, if the church of Christ will do its duty—will meet its ever-increasing responsibility, and improve the fast coming golden opportunities.

But to insure this great result, the whole church must awake and put on her strength. All the hosts of the Lord must go to the front, and do valiant service for the Master, whether it be in Asia, or Africa, or America; whether it be with the “Sword of the Spirit,” or with the just as useful weapons of gold and silver. God calls us, now, to cease from luxurious living and expensive worship, that we may give the gospel to the millions of the heathen world.

The Christian may have many avocations; but if he is faithful to the responsibility that is now upon him, he will have, he can have, but one *vocation*—to bring this world to Christ. “Our rest is in heaven, our rest is not here.” God has finer mansions waiting for us there than an Astor or a Stewart can build. Now is the hour of conflict; and God expects every soldier to do his duty. When the battle is won, or when we have fallen with our armor on, in the midst of the fray, we can enter the joy of our Lord, with the great company of the redeemed ones, to go no more out forever.

MISSION WORK IN NOMINALLY CHRISTIAN LANDS.

BY MELINDA RANKIN.

[MANY years of most earnest and self-sacrificing effort among Roman Catholics,—in great measure, so far as human agency is concerned, self-directed and self-sustained, but crowned with no small measure of the Divine blessing, and so made successful,—entitle the writer of this article to speak; and will insure, for what she says, thoughtful attention. ED.]

“The flood-tide that set toward the Treasury of the American Board in December seems to have suddenly receded. The receipts for January, contrary to expectation, are between \$4,000 and \$5,000 less than for that month last year. The donations for the papal work are pitifully small, only about \$1,300. The grandly increased proportions which this work has taken on since it came into the hands of the Board, fully justifies the affirmative action of the Congregational churches in placing it there. But the receipts are decidedly in the negative. We are pained, but we are not surprised, to hear that the Prudential Committee must soon consider the question of curtailing this branch of their efforts.”

Having just read these remarks from a reliable religious periodical of the Congregational Church, I feel constrained to make some inquiries. Did not the Congregationalists voluntarily assume this work in papal lands, and can it be possible that they are going to prove remiss in properly carrying forward this very important department of missionary operations? Shall such a damper be forced upon this work, already so favorably begun in lands long buried in the darkness of popery? Shall the Prudential Committee be forced to the painful necessity of retrenchment? If so, what will be the result? Missionaries must be recalled; native laborers must relinquish the preaching of a pure gospel to their perishing countrymen; and churches must be left without any shepherd to guide them. Schools must be suspended, and colporter work must cease. What a dark cloud would settle upon these missions, only in their incipiency! Better never to have commenced this work among the poor victims of Romish superstition than to stint it just as the scales are falling from their eyes, and they are eagerly inquiring for the true light of life. A fearful responsibility rests somewhere. God has set his seal of approbation upon labor among Roman Catholics, proving, most unequivocally, that the work is his. And with equal emphasis he is inquiring of the Congregational churches, Why have you voluntarily taken up a work which you have no disposition to carry on?

Why was the work taken from the American and Foreign Christian Union? The telegraphic wires conveyed despatches to assembled bodies of the Congregational Church, exhibiting the necessity of their assuming this all-important work. The Conferences and State Associations immediately took action in favor of receiving it. The American Board hesitated, lest such an undertaking might interfere with their other missions in foreign lands; but finally consented, with the assurance that special contributions should be made for this new enterprise. The solemn pledge of Salem stands, with all its significance, and the Master justly claims its fulfillment.

American Congregationalism is at a sad discount under the present aspect

of affairs. Its meagre appropriations to the American Board, for the support of its missions in nominally Christian lands, are, as it has been stated, truly "pitiable." Let the Congregational churches take up the work in a manner commensurate with the evident demands of God's providence, or let them turn it over into hands that will do it justice. Rather than force the Prudential Committee to a curtailment of the already small amount of missionary work among Papists, let the churches—if they will not, or cannot, properly support the missions—resign, and leave others to take the responsibility. Let the Congregational churches be as prompt in making this declaration as they were in assuming the work. Let the heralds go forth with the proclamation, "We have made an utter failure; let whoever will come up to the help of the Lord in papal lands; we respectfully decline." This would be honorable in comparison with giving in such stinted measure as is now being doled out, monthly, to the treasury of the American Board, for this branch of its operations.

SPECIMENS OF WOMAN'S WORK.

IT is not often that we lay before our readers richer illustrations of the character and success of woman's work in the foreign field than are given in subsequent pages of this number of the Herald, in the correspondence from Eastern Turkey and from the Mahratta mission. They are not by any means exceptional, as is well known to the readers of "Life and Light," to whose columns details of this part of the service specially belong. The work at many points, in the Turkish empire, in the Zulu, India, and Chinese missions, and more recently in Japan and Mexico, is of the same character, and marks, in varying degrees, the greatness and the grandeur of the enterprize now committed, through the Woman's Boards, to the Christian women of our churches.

Confining ourselves now to a single example, we would be willing to submit the question of the value, and the success, of the foreign mission work, to any candid reader of Miss Bush's account of the examination of the Female Seminary at Harpoöt. To any one who will endeavor to realize the contrast presented by that scene, to the degradation of woman in the same city twenty years ago, what a picture is presented! What, for woman in Turkey, does it suggest—what progress in social and moral elevation! One can now better realize the full significance of Mr. Barnum's remark, when last in this country, "We get the hundred-fold in this life."

Will some of our good friends who would judge everything on an arithmetical basis, just give us the cash value of that examination, with its closing exercises not, failing to count in Longfellow's "Psalm of Life," rendered into Turkish—as appears from a printed programme—and sung by that happy group of girls; while yet happier fathers, and mothers, and missionaries, wept for joy, and united in thanksgiving and praise.

We are not given to enthusiasm, but we cannot help feeling, and saying, that the scene presented in that examination is ample return for all the labor and expense bestowed on the Harpoöt field. And this is but one of the results achieved—but one specimen of Woman's Work!

Mr. Lecky, in his history of "European Morals" (vol. i. p. 46), remarks, —not as a Christian man, but simply as a philosophical moralist,— "It has always been one of the chief objections brought against fiction, that the constant exercise of the sympathies in favor of imaginary beings, is found positively to indispose men to practical benevolence." It is not the least service rendered to the Christian life of our churches at home, and especially of our Christian women, by the foreign mission cause, that it calls forth the best affections of the human heart, and gives them ample exercise, in supplying the actual and deepest necessities of the perishing. Our best life is not in mere sentiment, but in generous labor and self-denial for the welfare of others; and all the better if for those who can make us no return but grateful love—*hereafter* if not now.

STATE OF THE TREASURY.

THE OLD WORK.

As the first half of the present financial year ended on the 28th of February, the friends of the Board will naturally ask, "How do the receipts compare with those of last year, at the same time"? "How much will be needed, prior to September 1, 1874"?

1. The receipts for the Old Work, during the first six months of last year, —September 1, 1872, to March 1, 1873, — were \$185,720.40. During the corresponding months of this year, — September 1, 1873, to March 1, 1874, — they were \$197,061.90, showing a gain of \$11,341.50. But —

2. The condition of the treasury was better a twelvemonth ago than it is now. The last financial year began with a balance in the treasury of \$8,993.18; and the present financial year began with a balance against the treasury of \$13,687.11. These two sums amount to \$22,680.29, or twice the gain of the past six months!

3. The main reliance of the Prudential Committee is, and must always be, upon the *donations*, or the offerings of the living. They are very grateful, indeed, for the many kind remembrances of the Board, which its patrons incorporate into their wills; and it gives them great satisfaction to believe that in this regard no other society, having similar ends in view, is more highly favored. Still it will be obvious to all that this source of income is necessarily uncertain. Hence the Committee have discovered with regret that the donations of the past six months are only \$3,542.31 greater than those of the corresponding months in 1872-73!

4. Judging from present indications of what may be expected hereafter, *a large advance in the donations has become indispensable*. If the *legacies* which are to be received during the current half year shall amount to \$50,000, — a very liberal estimate in the circumstances, — and the *donations* shall merely equal the sum paid into the treasury during the same period last year, *a very embarrassing deficit must be looked for!* Who will not deprecate such an issue? Will not the friends of the Board interpose and say, "It must not be"! Will not the pastors of our churches, on whom so much depends, prevent so great an evil?

The donations during the last half of last year, — March 1, 1873, to September 1, 1873, — were \$149,481.88. Apparently, the Treasurer will need nearly \$200,000, an increase of *thirty-three* per cent., to close the present year without a debt.

THE NEW WORK.

The receipts for the Work in Nominally Christian Lands, during the first half of the current financial year, have been only \$10,782.41, and this notwithstanding some very generous donations from individuals. It will be remembered that the year began with a debt of \$12,399.14!

On the other hand, the receipts for this branch of the Board's operations, during the month of February, 1874, were \$3,076.51, the largest sum paid into the treasury in any one month since September 1, 1873. Why may not the Committee look for a still greater increase?

The fact ought not to be concealed from the churches that this endeavor in papal lands is in serious peril. With a burden of debt upon it, at the present time, of more than \$25,000, curtailment must begin unless there shall be speedy relief!

ROMANISM UNCHANGED.

THE "Christian Union" of March 4th, gives a graphic picture, from the pen of Leonard Woolsey Bacon, of the persecution and suffering which Rome still inflicts, when she dares, upon those who cannot accept her errors and superstitions. To those who think the spirit of the age has made the atrocities of the past impossible, in the present period of enlightenment, we beg to commend this narrative of Dr. Bacon. Brief extracts only can be given here:—

"There sat next me, at the family dinner-table (of Father Hyacinthe), a mild-spoken gentleman, with an expression of patient suffering on his face, who looked as if he might be sixty years old; he is really forty-two. Persecution and imprisonment at the hands of the Holy Inquisition have consumed his strength and left lasting marks upon his person. And yet this man is in regular standing as a high prelate of the church of Rome."

After sketching his history the writer adds: "It gave me a strange feeling to hear such a story of suffering and cruelty from the lips of a meek Christian clergyman." "It seemed like a leaf out of an old Chronicle of the cruel days before the Reformation, such as we see illustrated in the dungeons and *oubliettes* of many an old castle, and in the infernal torture-chambers of Nuremberg, and Ratisbon, and Venice. And yet this was in the year of grace 1873. Nowhere but in Rome have the usages of these bloody days dared to linger and affront the eyes of this generation."

So we read yesterday, the sixth of March, in the columns of the "Union"; and to-day comes a telegram from Guadalajara, Mexico, announcing the assassination of a devoted missionary of the American Board, and the horrible mutilation of his body. Accounts by letter are not yet received, but there can hardly be a doubt that Mr. Stephens was thus murdered, only because he was establishing schools for the education of those whom Rome had left in ignorance, and preaching the simple doctrines of the cross! Another missionary

in the same field has been warned by high authority that priests have plotted with assassins to kill him. And this is in the year 1874, where Rome keeps the masses in ignorance and leads them on to the use of the last arguments against a righteous cause.

The new work of the Board has received its baptism of blood. So we follow in the footsteps of Christ, to bring new life and light to them that sit in darkness and in the shadow of death. Did our churches need this last sad proof of the need of missions to nominally Christian lands ?

MISSIONS OF THE BOARD.

European Turkey Mission.

NEW CHAPEL AT MERICHLERI — A BISHOP FOILED.

MR. HOUSE, of Eski Zagra (200 miles N. W. of Constantinople), wrote, January 14 : —

“ Not long since I accompanied Mrs. Mumford to Merichleri. It was my first preaching tour, and was made especially interesting to me for two reasons. The first of these was, that I was able to preach in their new chapel. It is not so very many months since I wrote you of the destruction of their chapel by a mob of their fellow-villagers.¹ On the site of the old chapel has arisen, thus soon, a new one, which will be much better than the old, when finished.

“ The second reason was this : the very same bishop who was undoubtedly at the bottom of the late persecution, was present in the village at the same time with us. He sent the brethren word that he wished to see them. Certain of them went to see him, and at first he talked in a very conciliatory manner, expressing the desire that they would not separate themselves from their nation. He said they need not keep the fast if they would come back into the bosom of the church ; and offered them certain other privileges. But when the matter of bowing down to the pictures in the churches came up, he said he could not abate anything from the observance of this custom. The brethren replied, that it was impossible

to come back and bow down to the pictures. He however invited them, very graciously, to another interview in the evening. More went than in the day time. Several questions were brought up for discussion ; as, for example, Whether children received the Holy Spirit at their baptism ; whether the Virgin Mary was a mediator between God and man. The brethren were so ready with their knowledge of the Bible that the bishop was unable to withstand them ; and becoming somewhat impatient, he cried out, ‘ The Scriptures, the Scriptures ! you are all the time referring to the Scriptures ! ’ intimating that they knew nothing but the Scriptures.

“ You would be pleased to know how they argued with him about the mediation of the Virgin Mary. They not only silenced him from the Bible, making him confess that there was only ‘ one Mediator between God and man, the man Christ Jesus,’ but they showed him how it was inconsistent with reason that Mary could be a mediator between God and man.

“ The bishop finally told them that he had called them to inquire whether they would come back into the church, or would persist in their course, and separate themselves from their nation. They replied that they *could not* come back and observe the forms of the church ; and so the next morning, I understand, he cursed all who should have dealings with them. I think the brethren came out of this trial strengthened in their faith rather than weakened.”

¹ See Herald for August, 1872.

Eastern Turkey Mission.

ANOTHER VISIT TO ORDO.

SEVERAL interesting visits to Ordo, on the Black Sea, west of Trebizon, have been reported in former numbers of the Missionary Herald. Mr. and Mrs. Pierree and Miss Patriek, of Erzroom, went to that place again in October and November last, and some extracts from letters relating to the journey and the visit will be given here:—

Passage on a Steamer. Mr. Pierree wrote from Erzroom (150 miles southeast of Trebizon), January 9. After noticing the land journey to Trebizon, he says: "It was our plan to take the Turkish steamer, on Wednesday evening, for Ordo, but, as the boat was well loaded, and we were a small party, the Captain refused to take us. So we were obliged to wait till Friday afternoon, when we took passage on a Turkish transport steamer, which had recently come up with a cargo of soldiers from Egypt. We were told that it was a '*Royal steamer*,' and that we would find *excellent* accommodations on board. Believing what was told us, as we were to be on board only about twenty hours, we were not careful to provide ourselves with much in the eating line; but we soon learned our mistake. The boat was indeed a good one, purchased some years ago from the English; but it was certainly the *best abused* boat I ever saw. Good state-rooms, but no bedding; good tables, but no food; good laups, but no oil; filth in abundance, but no water!

"Fortunately we had taken our traveling furniture, for use in Ordo, and in our lunch-basket there were a few cakes and apples. With these, we managed to keep the children quiet till near noon, when we touched at Kerasoon, and a boy was found who had a few small loaves. With these, and a bag of nuts from the same source, we were obliged to content ourselves till sunset, when we were heartily welcomed and well fed by our Ordo friends."

Busy among the People. "During the twenty days we were in that city, we

spent but few idle moments. The ladies especially had all they could do; visiting from house to house, teaching women and girls to read, and holding meetings. As the men are nearly all merchants, we spent the days with them in their shops, and the evenings at their houses,—holding meetings, and assisting them in their plans for building a chapel the coming year.

"For four months previous to our visit they had had no preaching, it being the custom for every one who can do so to leave the city during the hot months of summer. The young man who has been their preacher from the first, has turned his attention to medicine, and is now a regular physician. As he receives no salary from us or the people, he feels at liberty to leave them whenever he pleases. Consequently they have had very irregular preaching during the last year. They are very anxious to have a church organized and a pastor ordained. But of course they must wait till the right man can be found. We gave them one of the best men of our graduating class for this winter, who, with his good wife, is now laboring with good success, and much to the satisfaction of the people. There is hope that he will become their pastor soon after graduating next October.

"The people are not rich, but they are willing to do what they can towards supporting their teacher and preacher, and also towards building their chapel. Their burdens will be heavy for a year or two, but we believe they will bear them nobly."

Light in a Greek Village. "Fourteen hours from Ordo, up among the mountains, is the village of Somen, the inhabitants of which are all Greeks. By some means or other the light of the gospel has reached them, and there is now quite a Protestant community there, two of whom I saw in Ordo. They are suffering most bitter persecution at the hands of their priests and bishops; but they seem to be standing firm, are looking to us for a preacher, and are talking about building a chapel. They have kept up a religious service, more or less regularly, for about two years. They

meet whenever they can with safety; one of their number reads and talks; they sing a hymn or two, and pray. As near as I could learn, by half an hour's conversation, they are a very simple, earnest people, seeking the light, but under difficulties."

Satisfaction in the Work. "Mrs. Pierce says she feels much more like a missionary from having had this experience in work outside of Erzroom. She and Miss Patriek enjoyed their work very much, and I am confident the success of the tour is due, in a great measure, to their enthusiasm and untiring labors. Even little Artie and Bessie were preachers of civilization and obedience; for through them, their mother was able to preach not a few practical sermons to those mothers who had never seen an American child, and knew almost nothing of the way in which children should be trained."

MISS PATRICK'S LETTER.

Miss Patriek, in reporting this visit to Ordo, says: "The people at Ordo had been looking for our coming, and received us with the greatest cordiality. They had prepared rooms for us with beautiful views from the windows, of the city and the sea. The people on the coast of the Black Sea are much more cultivated and enlightened than those we find in the interior. This is natural, as they are brought so much more in contact with the outside world. The younger women among the Protestants nearly all know how to read, and the older ones are very anxious to learn. One old lady, who learned last year with the aid of spectacles, is very happy that she can read the words of Jesus, but she complains that a great deal of the Bible she does not understand. She was reading, 'Ye are the salt of the earth,' and I asked her, 'Who are the salt of the earth?' 'O,' she replied, 'It is you; we do not know anything.' Her answer seemed so touching, for she is certainly one whom Jesus loves. I have often thought how astonished many such Christians, who feel their ignorance and unworthiness so deeply, will be when they receive the bright heavenly crown, which I am sure our Father has in store for them."

"There were two other women, rather advanced in life, struggling bravely to learn. Every day, nearly, they would ask me — 'Do you think I can learn?' I encouraged them as much as possible, but I doubt if they succeed in learning to read intelligently. It is comforting to think that God will not reward them according to their success. Several times, at our meetings, the room was crowded with those who listened attentively. Often, as we were passing through the streets, Armenians of the old faith would invite us in, from the windows; and if we read or talked to them, listened gladly. Indeed there seemed so much to do, and in the short time we spent there we were able to do so little, comparatively, that it was with great reluctance we left them. We would gladly have lingered longer if it might have been, but we feared there would be difficulty in crossing the mountains after the early snows had fallen. It was hard to realize, however, while there, that any such danger existed. The air was warm and balmy, and the trees were still green, and some of them laden with late autumn fruits — figs and pomegranates. But after leaving Trebizon, as our road led us higher and higher, we found that we were none too early in making our homeward journey, for all around us the mountains were capped with snow, and a little later, traveling with a carriage would have been very difficult. But we shall never cease to feel an interest in our warm-hearted Ordo friends."

THE GIRLS' SCHOOL AT HARPOOT.

On the 10th of November last, Miss Bush, of Harpoot, wrote an account of the examination of the girls' school with which she is connected there, too full of interest to be omitted here, though it has already been circulated and read somewhat in the meetings of Woman's Boards: —

"The first leisure day after our examination, when the rooms are fairly empty and quiet down stairs, and our own swept and garnished for the winter, my thoughts turn to the dear friends praying for us in America; and a desire springs up within me that they may know how their prayers

have been answered for us and our school, this summer.

"Examinations are about the same everywhere, and I suppose every teacher thinks all the world ought to be especially interested in her school, and ought to wonder and rejoice over the success of special efforts. So, if I go on this supposition, you need not wonder. But it is good to feel that, as the missionary brothers and sisters come in at examination time, and sit hour after hour to listen, and afterwards rejoice with us over any little success, so you, who are laboring to establish these schools, can feel no less interest, and are willing to listen to my story.

"Our school year has been one of peculiar blessings and peculiar trials, but examination-day crowned all with joy and thanksgiving. A week ago to-day we rose burdened with anxiety for our school, that we might witness that earnest effort and ambition which we desired to see; and the next day, the 4th of November, we were so absorbed in the examination from morning till night, that we had little time to think about anxiety; but as class after class passed off, almost to our complete satisfaction, our joy and gratitude grew and grew. The Saturday before, Miss Seymour and I printed a programme of exercises. Of course it would not be wonderful in America to hear a class of girls recite fluently in Geography, or Physiology, or even Astronomy or Algebra; but in this land, where but a few years ago it was thought a shame for a woman even to read, we counted it no small advance to see these girls rise in such a self-possessed, lady-like manner, and point out place after place on the maps; or describe the structure of the human frame; or name the planets and their distances from the sun, etc.; or even do an example in the binomial theorem. Besides these studies, there was the Bible-class, taught by Miss Seymour, which it will do for me to praise as much as I wish, as I was not its teacher. The ease and understanding with which they told the story from 1st Kings through Isaiah, telling how long each king reigned and the events of his reign, was truly astonishing.

"The languages studied in the school this summer were Ancient Armenian, English, and Turkish. I am no judge of the former, as I know nothing of it, but the classes in the last two did well. The English class attracted special attention, as the pupils read from the Bible and wrote the Lord's Prayer on the black-board, and their own names and places of residence. Their handwriting was really very pretty, and in point of legibility, far superior to much that we see nowadays. One girl, our Koordish Amie, recited the Lord's Prayer perfectly; another, 'Sweet hour of prayer'; and if the latter was sometimes hardly distinguishable from Greek, nobody knew it but we Americans, and it passed for the most perfectly pronounced English, with all the rest, making some of the boys quite jealous of the attainments of the girls!

"Thanks to the donors of our beautiful organ, our music was able to make more show than in some former years. The tones of the voices had softened down, ashamed of their harshness in the presence of such sweet notes as the organ gave forth; and, loath to linger behind, better time was kept. Miss Seymour had translated and printed the song, 'I feel like Singing all the Time,' and other new hymns, with this, were sprinkled in between the recitations. The song, 'Dare to do Right,' sung by the English class, in that language, was clapped in true American fashion; for you must know that our school-room was crowded with guests, the fathers and mothers and friends of the girls; and this year, for the first time, the boys of the normal school were invited in. This was a decided innovation, but I believe it did good; and here commences a sort of rivalry between the two schools, which will increase if they take lessons in singing together next year, as is proposed, and will certainly be a grand thing for the girls, waking in them a new ambition for advancement. The gentlemanly behavior of the boys, and a more sensible state of feeling between the sexes since the gospel light has spread in this land, is our warrant for such an innovation.

"Our girls were dressed modestly and

appeared sweetly. I thought I had never seen them look so pretty as they sat in the classes, with their faces flushed from excitement, and their dark eyes shining up at us. I thought almost any American lady would envy them their long, smooth braids of hair.

“ Their faces grew sober as the Valedictorian read her essay on ‘ Parting,’ and they stood before Mr. Barnum, almost tearfully, to receive their diplomas. After the latter were given, speeches were made by Mr. Wheeler and some of the pastors; and so closed ‘ the longest day in the year.’ Our scholars parted from us in tears, ‘ wondering how they would live without us.’ Their love expressed itself substantially in a pair of silver sleeve-buttons washed with gold, and a thimble of the same material, for each. I cannot tell how very precious a blessing it is to have such loving, obedient scholars, most of them sincerely devoted to God’s work. Pray much for them, dear sisters in the home-land, and for us, — that they may be true to the vows they have made to us and the Lord, to live for Christ, and that we may be more entirely consecrated to the work in our dear school.”

Mahratta Mission — Western India.

THE LADY PHYSICIAN AT BOMBAY.

MISS SARAH F. NORRIS, M. D., responding to a call for such service, in the cause of Christ, as she might render in the Mahratta mission, sailed from New York for that field in September last. On the 29th of December she wrote from Bombay : —

“ I have been here only three weeks, and the work is opening up wonderfully. A great many patients have come to the house, and I have visited as many others at their homes. They have been mostly women of high caste, who would never see a male physician. They seem very much pleased to see me, and their husbands can hardly find words to express their satisfaction. One man brought his wife all the way from B —, 200 miles from here.

“ One young man came for me to visit his wife, who is only fifteen years old. He told me, on the way, that his wife’s family were very ignorant people, and he feared they would not allow me to do anything for her. I found her very low and in need of immediate treatment, but her father said she had an evil spirit, and he had found a man who would cast it out in fifteen days, so he could not permit me to do anything. If she lives until the fifteen days are up I think they will send for me again. My heart ached for the little creature, and I sincerely hope that I may yet have an opportunity for doing her some good.

“ A native physician, a very intelligent man, has called me twice to examine cases of his that were quite unapproachable to him. I have been very kindly treated by the physicians here. Several of them have called upon me, including one Hindu and one Parsee. These wealthy families give me a fee, and I think I shall be able to pay for my medicines, and some of the extra expenses.

“ There is an immense amount of work to be done here. I only hope the Lord will give me strength to do my part of it. I commenced the study of Marathi soon after I came, and am getting along very well with it. If my practice continues to increase I shall not have as much time for study as I ought.”

GIRLS’ SCHOOL AT AHMEDNUGGUR.

Mrs. Bissell wrote from Ahmednuggur (140 miles east of Bombay), in December, reporting the girls’ school there. She says : —

“ At the first prayer meeting we had after the school assembled, in June, all the girls were formed into two classes, consisting of those who were professing Christians and those who were not. I was to meet these separately, on alternate weeks, and they were to have their seasons of prayer by themselves when not with me. This seemed to awaken reflection, and it was not long before a number of the latter class expressed their wish to join the inquirers who meet the pastor weekly, for conversation and prayer. Ere the close of the term, six of these were

brought before the church for examination, and were received. Thus seven have professed Christ this year. Others we thought gave evidence of love to Christ and a desire to please him, but as they were rather young, the pastor preferred that they should wait.

“ Two of the teachers were married during the year. The new teacher in the primary department, Chimanibai, in place of Sitabai, has given good satisfaction. She is one of the class that graduated last year. The four teachers formed a class in *Evidences of Christianity*, reciting twice a week. They enjoyed it much, and it was an excellent exercise for them. The weekly children’s meeting, including the little ones of the boys’ station schools, and of ours, numbering from 60 to 70, has been kept up with unabated interest. It is a dear, precious occasion. Those who entered upon work in the villages at the beginning of the year, have continued doing well, with one or two exceptions. One, whose school became quite small, closed it in October, and has accompanied a Bible-woman, going from village to village. She, with another former pupil, is with us now on our tour, and they help me much in singing the native tunes when I go to meet the women. Others who have left the school would willingly teach, or do other work, but we cannot send them away from their homes in this country. It is only in the shelter of her own home that an unmarried girl can work with any approval in India.

“ Miss Ashley has charge of all those dear girls now. I could hardly have been content to give up a work so much loved, had it not been that labor among the women is so much needed. And one fresh from home, with no other cares, can do so much better by the school. Many, many thanks to all the dear friends who have assisted us with their funds, and followed us with their prayers. Thanks to the dear little girls who have sewed for us, and in one way and another saved their pennies and sent them to help educate these poor ignorant children. The Lord sees all that we do for him, and will not fail to reward all the faithful workers.”

LETTER FROM A NATIVE PASTOR.

THE following passages are from a letter to Mrs. Munger, formerly of the Mahratta mission, from Rev. R. V. Modak, native pastor of the church at Ahmednuggur, dated January 8, 1874. The writer had just returned from the ordination of a pastor over the church at Sholapoor, in regard to which he says:—

“ You will be glad to learn that this Sholapoor church is started as the first *independent* church, in regard to the support of the pastor, in this Presidency. The native brethren of the church have agreed to give the pecuniary support of their pastor themselves,—that is, all of them have agreed to pay a tithe of their income, and that alone is to make up the small allowance of that dear brother in the ministry. He studied with me and Dr. Bissell; the union examined him last October, and licensed him to preach. I went, therefore, to take part in ordaining a pupil of mine. I preached the sermon, from 1 Cor. iii. 10-15. I felt a great interest in the services of the occasion.

“ If the system of giving a full tithe should be observed by all our Christians, I believe in a short time all our churches would be independent of the mission funds. I desire to see this consummation with great earnestness. May God give all our people the grace to give liberally toward the support of our religious institutions. . . .

“ Last year I was privileged to receive to my church thirty-seven souls. I never before received so many in one year. I thank God for giving me this increase. In my inquirers’ class there are now more than twenty souls, some of whom will be received to church this year. I have a very interesting inquirer in a well-educated young brahmin. He has a beloved wife and two children, who are under his father’s authority. He has now gone to try and bring them to live with him at Ahmednuggur, and win over his wife to become a Christian with him. You can hardly conceive how difficult it is for a high caste person to take up his cross and follow Christ. He has, often, literally to give up father, mother, brothers,

sisters, wife, children, estate, and everything. I am afraid that instead of getting his wife to come here, he himself may be detained and entangled by his father, so that he may be lost, so serious the heathen home temptations are. Ask your friends to pray for this young man, and many others who are in a similar state. Last year, another such young man wanted to become a Christian here, and when he went to try and get his wife, he returned no more. I hear his father has got him employed in some government service, away from all Christian influences. Several such cases occur every year. . . .

"I spoke of Sabbath-school. Perhaps you don't know what kind of Sabbath-school we have. There are not only children, as in Christian lands. It is composed of the whole church,—young and old, men and women. We have some fifteen teachers. I hold a meeting for these teachers on every Thursday evening, when I explain to them the lesson for the next Sunday. I have a prayer-meeting for the church on every Friday, a preaching service for the heathen every Wednesday night and Sunday night, besides the Sabbath-school, and a service for the Christians. I meet my inquirers' class every Monday afternoon. So I have in all seven exercises every week, out of which the resident missionary takes one only when here, and I take all the rest. Then, visiting Christian families; receiving visits from heathen friends and trying to give them hints on religion, and returning their visits; keeping the records of the church; necessary correspondence, etc., etc., keep my hands always so employed that I have very little time for anything else. I determined to write you immediately, else I may put it off, as before, so long."

Ceylon Mission.

NATIVE EVANGELISTIC LABORS.

In a letter dated November 11, 1873, Mr. Hastings states:—

"Since my last semi-annual report was despatched, the plan adopted at the beginning of the year, of associating the native pastors and evangelists of the sta-

tion in evangelic work, has been carried out as far as circumstances would allow. Early in June, six days were thus spent. Those who could engage in the work formed themselves into two or three companies and went from house to house in the appointed district, aiming to visit every family. Three hundred and sixty-seven houses were thus visited, and nearly 1,000 adults were conversed with on religious subjects. Ten Scripture portions and 128 small books were *sold*, and one portion and 123 tracts and handbills were distributed gratuitously. It was reported: 'The people in general received us kindly, and greedily bought from us Scripture portions and books.'

"Early in July, four days were spent in a similar way, by three companies. Over 200 houses were visited, a number of books were sold, and some tracts and handbills distributed gratuitously.

"Early in September two companies labored in another part of the field. They visited 137 houses, sold 20 portions of Scripture and 86 small books, and distributed gratuitously about 150 tracts and handbills. They reported: 'The brahmins who live in the vicinity treated us very roughly, and said, with a virulent temper, 'Get out of our compound (yard). We don't want you to preach to us, and we don't want even your books.' . . . There is some stir among the people generally, and especially among the brahmins, occasioned by the conversion of the young brahmin at Caradive.'

"We have been encouraged by a few individual cases of interest. One is alluded to in the extracts given above. I believe there are many more cases than we are aware of, of those who are convinced of the truth, and who have some desire to be saved through Christ; but they have not the courage to break away from their heathen associations and meet the ridicule and opposition to which they are sure to be subjected if they openly profess Christianity. There are several such cases, apparently, in the College. Often are we reminded that success in this work is not by might nor by power, but by the Spirit. The College goes on as prosperously as could reasonably be expected."

Foochow Mission — Southeastern China.
THOUGHTS ON COMMENCING A NEW TERM OF LABOR.

On the 28th of November last, about two weeks after his arrival at Foochow, from a visit to the home-land, Mr. Baldwin gave expression to some of his feelings, on looking back and looking forward, thus: —

"In the retrospect of our brief sojourn in our dear native land, we find much that was pleasing to counterbalance what was saddening. It was a precious privilege to meet with God's people in churches and prayer-meetings, and receive the inspiration which comes through the sympathetic fellowship of numbers. There were also the precious opportunities of presenting the claims of our great China field. Two of these occurred while *en route* for San Francisco, — at Grinnell, in the large Congregational church, on a Sunday evening, and in the forenoon of the same day at Chester, in a small church, supplied by Rev. Mr. White, formerly a missionary of the Board in Turkey. How glad the good brother and his wife were to see the face of a missionary! The hearty welcome they gave him cannot be soon forgotten.

"I must admit that my mind was somewhat depressed on arriving here to begin a third term of service. *It is a hard field*, and converts gather very slowly. Yet there is much to encourage us old laborers. What a glorious beginning has been made! We don't forget that youthful vigor, by God's grace, sustained us in the nine years' pioneering, before we were permitted to receive the first convert here; or that Morrison, the first missionary, welcomed only three or four converts during his twenty-nine years of labor, going at last to his reward above before a single church had been organized in the empire. No, we will not repine nor be cast down now, when we look about us on these precious foundations so securely laid, and begin even to see the structure rising, and feel the thrill of wonder and delight as we catch glimpses of the vastness and beauty of its proportions. God, in his providence, is opening the country more and more to

our efforts. On arrival, we miss the greetings of the three younger brethren of the mission. They are absent on a two months' visit and exploration to the two new stations and the region of the upper Min, in the northwest of the province, while their wives remain in charge of the Nantai station.

"There has been a rigid sifting process, in our old stations and out-stations, necessary to a pure church, and therefore a real progress. So my faith does not fail, but is ever struggling and rising, chastened and hopeful, to the high plane of the divine promise. Last Sabbath I attended Bible-class (the first since our arrival). The lesson was the 2d Psalm, and the thoughts seemed to me very majestic in their simplicity, as expressed in the language of the people. They have been precious watchwords of faith and enterprise to multitudes of God's children. May they be ours in the renewal of our work here."

Mr. Hartwell wrote, November 27th: "Our work seems hopeful, and there are a few inquirers, but we have not the evidence of such a work among us as we long to see. I am spending a large part of my time in the country during this time of fine weather, and the helpers seem to be more active, some of them, than they have been at times. I wish I could write of more visible success, but the gradual and great changes that we can see from year to year cannot easily be described so as to give a correct impression to persons not on the ground, and not observing with our eyes."

Japan Mission.

STATISTICS OF MISSIONS IN JAPAN.

MR. O. H. GULICK visited Yokohama a few months since, and in a letter dated January 10, gave facts and statistics relating to the present condition of missionary operations in Japan, which the readers of the *Herald* will be glad to see. He writes: —

"While in Yokohama, I was able to gather some information in regard to the

general progress of the work, that may be of value. The native church of Yokohama, under the care of Mr. Ballagh, has now enrolled about fifty members, while that of Yedo, under the care of Mr. Thompson, numbers nine, with a prospect of an early addition of as many more. The two native elders of these two churches, not long since, made a preaching tour through the cities and villages on the northeastern shore of the Bay of Yedo. They were listened to with interest and were unmolested; but some of those who afforded them shelter and countenance have been since called to account and annoyed by the officials.

"The missionaries representing the various societies engaged in Yokohama, have proposed the formation of a branch of the World's Evangelical Alliance, which the missionaries of the several Societies will be invited to join.

"There are in all, twelve missionary Societies, including those of the Roman Catholic and Greek churches, laboring in Japan. The Roman Catholics report fifteen missionaries here, and the Greek church has one, in Yedo, and is represented also in Hakodate. The following table presents a list of the Evangelical missionaries laboring in Japan:—

	Men.	Married Ladies.	Single Ladies.	Total.
American Board	9	8	3	20
Presbyterian Board (American) ..	6	4	3	13
Reformed Board of Missions (Am.) ..	5	5	1	11
American Episcopal	8	2	..	10
Methodist Episcopal (Am.)	5	5	..	10
Baptist Union (Am.)	3	3	..	6
Woman's Union Miss'y Soc. (Am.)	5	5
Wesleyan Methodist (Canadian) ..	2	2	..	4
Church Miss'y Society (Eng. Ep.) ..	3	3	..	6
Society for the Propagation of the Gospel (Eng. Ep.)	2	2
				87

These missionaries are distributed as follows:—

	Men.	Married Ladies.	Single Ladies.	Total.
At Yokohama	14	13	6	33
" Yedo, now Tokio	10	3	3	16
" Osaka	9	6	1	16
" Kobe	5	5	2	12
" Nayaski	4	4	..	8
" Awomori Ken — north- ern point of Nippon, {	1	1	..	2
				87

"Of the representatives of the *ten* Evangelical Societies, *thirty-nine* are clergymen, *three* are missionary physicians, and *forty-three* are ladies. Of these persons *eight* are from England, and *seventy-nine* from America.

"The railroad connecting Yokohama and Yedo, with trains running hourly — a distance of but eighteen miles, — brings into close proximity the communities of those two places. It may be noticed that 49 of the missionary laborers are concentrated in these two cities. A large part of the wealth and intellect of the nation is concentrated here. When to this is added the fact, that Yedo is the residence of the Emperor, the seat of the government, and the centre of an immense population, the importance of Yokohama and Yedo, as a field of missionary influence, can hardly be overestimated. In any land, the above considerations would be of great weight, but among a people who have been accustomed to look for government permission ere they should dare to breathe, the seat of government holds a position of greatly magnified importance.

"At present Yedo is Japan, as truly as Paris is France. Its relative importance is greater than that of London, or Constantinople, to the nations of which they are the centre. Four fifths of the fifty native Japanese newspapers that have sprung into existence within the past two years, and of which I have a list, are published in Yedo. Perhaps nine tenths of the new books — works of history, travel, and science, with translations of foreign works — that have been published in the Japanese language, within the past few years, have been published in Yedo. Probably three fourths of the young men of Japan who are studying English, are in Yedo; and three fourths of those who have enjoyed the benefits of foreign travel and education are concentrated in the two cities of Yokohama and Yedo, while a large part of the remaining fourth are holding office from the central government, in the various cities and provinces, and upon the expiration of their commissions will return directly to Yedo, to seek re-appointment or to find other business.

"In olden time, Kioto was the literary centre of the Empire; but with the removal of the Mikado and court to Yedo, and with the change from the study of the Chinese language to that of the English, the prestige of the ancient capital has departed. Yedo is the heart of the Empire, and with Yokohama will long be the intellectual, the social, the political, and the religious centre of Japan.

"The population of Yedo, according to the latest and most reliable estimate, is over 900,000, or nearly double that of Osaka. The idea of religious toleration is more advanced in Yokohama and Yedo, than in any other part of Japan, and more liberty of travel is accorded to the foreign residents of these cities than to those of any other of the open ports."

FEELINGS OF ONE JUST ARRIVED.

Mr. Leavitt reached Kobe on the 15th of November last. Some of the missionaries met him on the steamer, and he wrote, December 13:—

"My visitors gave and received a warm welcome; and here let me give my impression of the moment, that it requires weeks at sea, separation from friends, and a greeting on mission ground, in Christ's name and from love to him, to give the deep feeling of 'welcome,' which is followed by no reaction. From the moment of that meeting till the present I have not felt a doubt that I am welcome. In a few moments we landed and took our way to the house of Mr. Greene. All the members of the mission were ready and full in their questions concerning America — from its government to its church, and the Board which represents to them so dear a phase of the church's work. I should be glad if somebody had the power to convey to the churches at home the regard for their welfare felt by their messengers to the heathen. I had a new sense of the oneness of all who are in Christ, and the aim of all the instrumentalities used to advance Christ's cause and glory. Your missionaries love their work, I am convinced, and think themselves highly favored of the Lord in being called to it.

"Spending the Sabbath at Kobe I

had an opportunity to worship with the foreign residents in their new and attractive chapel. In the afternoon I attended the Japanese service, conducted by Mr. Greene, in a larger room, fitted up for the purpose in one of the main streets of the Japanese city. Seventy-five were in attendance, and I received a good sermon by watching the countenances of the natives, as the story of the prodigal son was read and explained. People hear the truth here far differently from the general habit in America. They sat upon their feet upon mats, Japanese fashion, and as they became interested in the story and its explanation, they would lean forward upon their hands, and in some cases stretch their necks, as if eager to catch every word. Such an audience is inspiring.

"On Monday I came to Osaka, and was warmly welcomed by Mr. and Mrs. Gordon. The work here is encouraging. Some are personally interested; some, we hope, are already Christians. The school increases constantly, and what is better, the Bible service on the Sabbath shows growth both in the number attending and the interest they manifest.

"Since being here I have felt a constant and strong desire that representatives of each of the home churches, and every young man studying for the learned professions, could walk the streets of this city and get a true impression of an entire city, of half a million people, without Christ! I think it would give a new love for our Saviour, who once saw the *world* lying in wickedness and came to save it; and it would give larger views upon which to settle the question of a lifework. I believe every minister, as well as every Christian, would be a better worker in his own sphere if he could see what the gospel is actually doing in the world, and from what it has already lifted Christian nations. The love of the souls of men, without regard to their condition, would, I am sure, be enlarged, as, under many forbidding external appearances, a soul to save, and in the darkness of heathen sin, was everywhere discerned. I do not say the fact would increase their consecration to the Master's great work — save as such

a clear view of the nature of the revolution God is seeking to bring about in the world, must enkindle love for him and enthusiasm to be a co-worker. I believe our Christians, in every country and situation, are largely consecrated men; and it is because of this fact that I would desire them to see, in this heathen city, what there is for a messenger of God's kingdom to do—for God himself to do—in this great work of salvation. I feel like praying, not only that God will send forth laborers into his harvest, but—in the great disproportion between all labor and the result sought—that he will magnify himself in the mighty and visible working of his Spirit here, making the weak instruments, yes and things that are not, efficient to overcome the forces of sin that are; that he will make it manifest that the work is his own, by using the very feeble means to produce most wonderful effects."

HOPEFUL VIEWS OF ONE OLDER—SELF-SUPPORT.

Not the new-comers only are interested and hopeful in view of prospects in Japan. Mr. Greene, the first to go there as a missionary of the Board, wrote from Kobe, January 13:—

" Since I last wrote our work has developed wonderfully. Our confidence in the five young men who, for some time past, have professed to love the Saviour, is daily increasing, and the time is evidently very near when we shall organize a church. We have waited chiefly that they might become better acquainted with one another, and be drawn closer together in their thoughts and sympathies. They are, some of them, I think, beginning to long for the organization, and to appreciate the strength which a public avowal of their faith in Christ will give them.

" I have been particularly pleased to see how readily they fall in with the theory of self-support and self-propagation. One of the aims of these young men is to make the church a missionary society, and I believe that it will be such from the start.

" As to the plan of our Yokohama brethren, to support students for the ministry, it certainly need not be adopted

by us. I presume we should have no difficulty in *persuading* some, if not all of these, to receive support from our hands; but I am sure they see the evils attendant upon it as plainly as you at the Missionary House, and help us to arguments against it. 'Even the Shintoists do not believe in such a plan.' 'If this is the true religion its teachers should propagate it from the love of it.' Such are some of the remarks that have been made to me on this subject. The idea of receiving foreign money, except for services rendered to foreigners, is repulsive to every noble-minded Japanese. There are doubtless many that are not noble-minded,—we have met such, too many of them,—but, on the other hand, there are many men of character, and noble purpose, and we believe that when a church is formed, the standard of Christian character in it will be high.

" We do not assume to know the reason, but for some wise purpose God has seen fit to make the influence of missionary work in Japan felt first, and most strongly, by the intelligent classes. The large majority of those who have become Christians hitherto are of this class, both here and in Yokohama and Yedo. A Chinese missionary attended our services one Sabbath a few weeks ago, and as I told him of the social position of different members of my congregation, he was astonished, and said he was confident that no such Christian congregation had ever been gathered in China, in connection with any one of the missions.

" Whatever may be right elsewhere, there ought to be no question about having the Japanese support their own pastors, and build their own churches, from almost the first, if not from the very first. I fully expect to see a church in Kobe, built wholly with Japanese money, within two years, provided the Government is fast enough for us, and makes it possible for such property to be held in the name of the congregation, or by a native, in any way. If the Government would state explicitly that Christianity is to be tolerated, we should have a building put up for us at once, the rent of which would be no more than we are at present paying, while the building would be incom-

parably more convenient for our purposes.

"We do not neglect the poor, we are using every means we know of for reaching them, but they are more shy of us than the more intelligent. Hence we must not expect so early fruit among them; but we certainly cannot refuse to teach those higher in the social scale, when so many of them are begging to be taught.

"We have been obliged to give up our day-school, but Mr. Davis is intending to spend two hours a day in Bible study with such as he may gather about him. This we hope may prove the nucleus of a theological school, of which my Monday evening exercise will be a part.

"Our service last Sunday afternoon, in Kobe, was on the whole, I think, the most interesting of the series. Owing to sickness, nearly twenty of our regular hearers were absent, but in spite of their absence we had a congregation of about eighty. The attention was exceedingly close, and I never have closed a service feeling so sure that I should see some of the strangers a second time; and last night (Monday) five of them came to our Bible-class, and seemed much interested.

"Mr. Davis is doing a noble work in Sanda, and he feels very hopeful about the results. We are hoping that the organization of a church in Sanda will follow hard upon that in Kobe. After a little we shall expect to be able to make use of our young Christians, and to extend our work more widely, and alternate with them in holding services in the villages and towns around us, as far as the treaty admits of our going. The outlook never was more hopeful, and whether Dr. — thinks there are too many missionaries in Japan or not, we, both in Osaka and Kobe, wish we could secure a large number more. I am ready to indorse Mr. Davis' statement, that we could find work in plenty for twenty more Japanese-speaking missionaries to-morrow, if we had them.

"I wish I could write more hopefully about the speedy opening of the country to foreign travel. The day cannot long be delayed, but it may be longer than we had expected."

Micronesia Mission.

POÑAPE. — SEVEN PREACHERS LICENSED.

A LETTER has been received from Mr. Doane, of Ponape, the first date of which is June 12, 1873, written in a very cheerful strain, as usual, and reporting a condition of the work that is quite satisfactory. He says: —

"My pen has been laid aside for some weeks, months past. I felt that perhaps I was writing too much about the little work on this little island, and supposed the more populous islands north of us — Japan, — and the populous lands of India and China, and others in the East, would give you all the missionary news you would care for; let Ponape retire and rest. Yet the Lord is evidently with us, and facts are rapidly accumulating; and then it is but right that the dear Christian friends who sent us here shall hear something from us. So I again take up my pen and begin another journal letter; and without going back to gather up the special dates of the facts I shall narrate, let the date of this letter, and what has just been done, be the starting-point.

"Yesterday, as Brother Sturges and myself had agreed, I went up to Oua, his residence, to hold a meeting for the purpose of *licensing* some candidates for the ministry. Quite a number have been in a measure ready for this, but not till now have we seen the way clear to set them aside. *Seven* are our first choice, like the first choice of *deacons* for the young Church at Jerusalem. May they all be as faithful, and full of faith, and of the Holy Ghost.

"The highest compliment we can pay our young men — and can there be a higher? — is that they are *good* men. *Learned* they are not; *scholars* they are not; *schoolmen*, or men of the schools, they are not; men of *means*, of nice *dress*, they are not. Perhaps you would have smiled, and been pleased too, to see Brother David (Tepit) and Opataia aiming pretty high for a foreign dress, — white pants and *thick* overcoat — for the cold North, — feet incased in white hose, and shoes blackened. The brethren Taitos (Titus) and Panapas were less ambitious. They wore the pants, the shirt hanging loose as a frock, with the

vest as an upper dress. But dear, good men, my pen must not make a caricature. You might have smiled at the uncouth outward robing, but I feel that angels, and He who is higher than the highest, looked down pleased at the adorning of the inner man, and smiled approvingly on the effort to give Ponape, and some of its sister islands, teachers of the Word. Four of the young men will be home laborers; and two if not three, are to enter on the foreign work,—one, we hope, going to Pingalap, east of us, and two to some islands west of this.

“One of the number, *Nacisses de Santos*, let me speak of a little more fully. Possibly this has been done before, but I think not. His name, you will see at once, is foreign, and he is a foreigner. He came from the Philippine Islands. At an early age, I think about twelve, when playing with some comrades, he was enticed aboard a vessel, taken to sea, and landed in China. He remained there some little time, looking for an opportunity to return home to dear friends. He found an opportunity; but purposely, I think, he was landed on his own native island at the opposite side from his home, and kept so busy that he could get no time to go there, though his heart was aching to see mother and sisters. He was again taken to sea, again reached China, again shipped from there, some years from the time of his being pirated, landed on this island twenty years ago, and has been here ever since. Never has he seen the dear parents and the old home, since he left. Living in Ponape, the first years of his life tell but the sad story of all sailors residing here—*sin, sin, sin*. But in time,—and may it not have been in answer to the prayers of his mother,—for he speaks of her as a devoted woman, praying, oh so much, to see the son in the flesh if possible, but if not, to meet him in heaven,—the blessed spirit (some ten years since) reached him and brought him to Jesus. He became a Christian. And he became an active one. At once he buckled on the armor, and with his wife went about the island telling of the new life he had found. He was persecuted. Foreigners turned from him and

ridiculed him; and natives threatened his life. But he stood firm, *true* to Jesus. And so is he now,—a *good* man, a *true* man, an *honest* man; blessed with a native wife, who is a jewel for Ponape. He reads the Spanish and our Ponape literature, and is capable of conducting a school of a certain grade.

“Such is the story, briefly told, of our now licensed brother *Nacisses de Santos*. Though not capable of taking the place of a missionary, we have reason to feel that he will do much good on Ponape. That, indeed, he has already done. He possesses quite a remarkable influence over the native mind. All respect him, and that too as they do not respect many another one of whiter skin, and from more civilized lands.

“We are filled with joy at what the Lord is doing in raising up these teachers. He is certainly with us. He means to bless Ponape. His *covenant* mercies reach even to her; and as we see it, ‘our mouth is filled with laughter and our tongue with singing.’ ‘They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.’ Precious work, precious promises !”

NEW CHURCHES FORMED.

“Another event I may record, though out of its order of date, was the forming of a small church, of six recently baptized converts. It is on the southern side of the island and in an important region. The King of the Kiti tribe resides near, and the light may break over to him and his people.

“Still another event was the forming of another church at U, the place we have been so closely watching for the last year especially. Some twenty-four came forward, the King and other high chiefs among them. Thus Ponape is now girted about with *seven* living churches. Only *one* break is there; that place in time will have a church, as Christians are living there, and all the island will be encircled. They fear to move now, because their high chief is opposed; but this is only a temporary barrier, and then our beautiful

island, as seen in her setting of silvery spray from old ocean,—breakers dashing on the reef,—will have a setting more glorious. Living churches of Christ will adorn her on all sides. How inspiring the fact. Twenty years since not a single Christian soul lived on the island. Now there is the golden picture of which I speak,—eight churches, with hundreds of members, with schools, with the Sabbath kept as God's day, with prayer meetings and monthly concerts, with home and foreign teachers, with Ponape rapidly putting on that new and beautiful attire which shall make her one of the many islands of the Pacific christianized, and made over to the Lord Jesus."

STATISTICS FOR THE YEAR.

"The 31st of May closed our year of labor and the results are, Renan Church,—baptized 26, died 9, excommunicated 1, suspended 10, restored 9. Anak Church,—baptized 7, died 2, excommunicated 2. U Church,—just formed,—24.

"Schools at Renan, Anak, and U, some 70 children. Sold of all books and slates 100 = \$12.50, cash. Contributions—though for only one half of the year, since the *Morning Star* took it off—Cash, \$3.20, oil 125 gallons, worth from \$40 to \$60 cash.

"August 15. I am favored with an opportunity to mail letters via Samoa, and forward this as the last word from us. The *Morning Star* has not yet reached us. We expected her by the 1st of June. All are in good health; our work is on the whole prospering, some are joining the Lord's host, but a few are falling away. Our schools might be a fine success had we the teachers. We are happy in our work, though very much *isolated* from the world."



Western Mexico.

A CHURCH ORGANIZED.

MR. WATKINS wrote from Guadalajara, December 29, 1873:—

"I have great pleasure in informing you that on the 25th instant we organized a church of seventeen members.

The Spirit of the Lord was with us. All the brethren were weeping, but weeping for joy. Most of these persons have met with very marked conversions. On this occasion, one thing was very noticeable—that the Gospel is not only a cleansing power to the soul, but also to the body; for a few months ago several of these brethren were not of the cleanest in appearance, but on the 25th even the poorest of them looked so neat and tidy! If the preaching of the gospel will accomplish no more than a reformation in regard to cleanliness, in Mexico, it is worth preaching.

"There are several hopefully converted persons now on probation, that will probably enter into full communion within three months, some of them sooner.

"All that united in the bond of love and Christian fellowship on the 25th, unanimously requested that they and their children might be baptized; so I baptized—men, women, and children—twenty souls.

"The little church seems to have laid its hands upon its future minister, a very promising young man, about seventeen years of age, who has been one of our English scholars for the last four months, keeping up his studies in the State College at the same time.

"Having resolved to study for the ministry, the members have promised to help him through, as he is very poor. But I do not like to express my hopes in regard to him, for fear I shall be disappointed.

"We need a church building very much. The land that we should like to build upon can be bought for two thousand dollars (\$2,000), though it is valued at much more. But the brethren are all poor, and I fear we cannot buy it."

In January Mr. Watkins wrote again: "We have abandoned the idea of building a new church. The German Consul and General Corona are endeavoring to get for us a large room beneath a church called the Compañia. The room is occupied at present as a public school-building. We have commenced a hopeful work among more than twelve hundred prisoners in the State's prison. Several keepers are interested. One of them reads his Bible daily to those in his charge."

MISSIONS OF OTHER SOCIETIES.

SOUTHERN PRESBYTERIAN BOARD.

MISSIONS TO THE SOUTHWESTERN INDIANS.

The *Missionary* for August (of the Southern Presbyterian Board) makes the following statements respecting the Indian Territory and the missions of that Board among the people there:—

“The Indian Territory is situated directly west of the State of Arkansas, and is bounded on the north by Kansas, and on the south and west by Texas. It comprises about as large a territory as the State of Arkansas on the east, or Kansas on the north.

“Until quite recently, this territory has been in a state of almost entire seclusion from the rest of the country, owing to the want of public roads and other facilities of travel. Recently, however, a railroad has been constructed directly across the territory from the southern borders of Missouri to the northern portions of Texas. Other roads are being constructed in different portions of the country, so that the Indian Territory will soon become as familiar to the travelling public as any portion of the western world — whether for weal or woe, so far as the Indians are concerned, it is scarcely possible to foresee. The Indians themselves have sad forebodings of the consequences that are likely to result from having their country overrun again by white men. The recollections of their fathers, while on the eastern side of the great river, have not been effaced, and they entertain painful misgivings that history may be about to repeat itself in their own experience. The Indian Territory in itself is one of the most inviting portions of our whole country, so far as rich soil, healthful climate, and variegated natural scenery are concerned.

“The principal tribes occupying this territory are the Cherokees, the Creeks, the Choctaws, the Chickasaws, the Seminoles, the Shawnees, and a few other small and fragmentary tribes that have recently come down into the territory from the State of Kansas. The Cherokees, Creeks,

and Choctaws have a population each of eighteen or twenty thousand, while the Chickasaws and Seminoles do not aggregate more than the half of that number. The Cherokees occupy the northern portion of the territory; the Creeks the central; the Choctaws and Chickasaws the southern; whilst the Seminoles are scattered over the northwestern portion of it. All these tribes, except the last mentioned, perhaps, have made considerable progress in general civilization. For the most part they live in comfortable houses, cultivate the soil to a considerable extent, raise a good deal of live stock, send their children to school, and they attend public worship on the Sabbath with commendable regularity.

“The first efforts to introduce the gospel among these people date back to a period of more than fifty years, and while they were yet residing on the east side of the Mississippi. The names of Kingsbury, Byington, Worcester, Washburn, and Wright are familiar to our readers as the pioneers in that great missionary work which, with the blessing of Almighty God, has civilized and Christianized these tribes. These brethren followed the Indians to their new homes in the Indian Territory, and three of them continued to labor among them until within a few years past. Missionary operations were carried on among them mainly by the American Board of Commissioners of Foreign Missions until about the year 1855,¹ when they were given up on account of the prevalence of slavery² among the Indians. Sometime before this the Presbyterian Board had inaugurated a work of missions among the Creeks, the Choctaws, the Chickasaws, and the Seminoles. They not only continued their own work, but took up that thrown down by the other Board, and continued it until it was forced out of their hands by the war. The whole work, voluntarily abandoned by the American Board in the first instance,

¹ 1859 and 1860.

² For reasons growing in part out of the prevalence of slavery.

and forced out of the hands of the Presbyterian Board in the second, was taken up by the Southern Church at the beginning of the war, and has been continued by it ever since. Since the close of the war, the work has been resumed to a limited extent by the Northern Presbyterian Board, especially among the Seminoles and the Creeks.¹ The Southern Methodists and Baptists are also engaged in the prosecution of the missionary work among these people.

"Our own missionary operations, at the present time, extend to the Cherokees, the Creeks, the Choctaws, and indirectly to the Chickasaws. Among the Cherokees we have two missionaries, viz.: Rev. Stephen Foreman, an educated native Cherokee, and Rev. Hamilton Balentine.

Rev. J. M. Perryman, a native of the Creek nation, is our only missionary among the Creeks. In the Choctaw nation, we have four ordained ministers, two teachers, three female missionary assistants, and a number of native helpers.

"It has not been easy to ascertain the precise number of communicants that are now connected with all our churches in the Indian Territory, but from such information as is at hand, the whole number ranges between one thousand and twelve hundred. More laborers are greatly needed to keep the churches already organized alive, and the committee would be glad to send out at least two missionaries this fall, if suitable men could be found willing to engage in the work."

MISCELLANY.

SUCCESS AMONG JEWS.

THE Secretary of the British Society for the Jews, in a communication to the "English Independent," says:—

"There remains another and a crucial question. Has this work amongst the Jews the smile of Heaven? Is it crowned with success? We are glad to be able to answer very decidedly in the affirmative. Notwithstanding special difficulties, we can rejoice over results not at all out of proportion to the agency employed. We cannot speak of large Jewish Christian congregations, and churches formed, and of such a work as that lately witnessed in Madagascar; but we can speak of the removal of prejudice, of a changed feeling in respect to Christ and the New Testament, and of numerous converts baptized and received into the Christian Church. It is difficult to tabulate our results. The Christian Jew ceases to be known as a Jew, and becomes merged in the community of believers with whom he has associated himself. Yet it is believed, that whereas about fifty years ago a Jewish convert was a great rarity, there are now about twenty thousand—in London several hundreds; in Berlin several hun-

dreds. One of our missionaries at home has, in the course of years, received fifty converts; another, at work in Germany, has been in a state in which about five hundred have been received during his period of service, some of them the fruit of his labors. Recently a conference was held in London at which about forty Christian Jews were present, several of them eminent Christian ministers and missionaries, all of them workers for Christ, carrying the gospel to Gentiles and to their brethren. It is well known that there are hundreds of Christian ministers and missionaries who are Christian Israelites; more than thirty of such are connected with our Society. Names of families also could be given of which at first a single member has come to this country and received the gospel; then others, notwithstanding the threats of parents, have followed with a similar result, and in those families there have been at length—just as there were brothers in the Apostolic band—several useful missionaries and ministers. Such facts as these show that there is nothing in the Divine purpose to stand in the way of our good work."

¹ The American Board has now one missionary among the Choctaws.

A GOOD THOUGHT.

A PASTOR in one of the cities of northern New England has been in the habit, for many years, when the time for making the annual collection for foreign missions draws near, of sending a *letter*, put into type, to each *head* of the numerous families in his church and parish. The last one sent to them, that brought to the cause some half a thousand dollars, has fallen into my hands. I think you could hardly print anything better in the *Missionary Herald*, so I send it to you, suppressing the name.

"MY DEAR SIR,—Our Lord and Saviour Jesus Christ commanded his disciples, just before he ascended to heaven, to 'Go into all the world and preach the gospel to every creature.' It has been my custom for a good while, at this season of the year, to send a special request to all the members of our church and congregation, most respectfully and earnestly asking their coöperation in fulfilling this imperative and gracious command. I am sure the destitutions of our own city and country cannot be more sad and impressive than those of Jerusalem and Judea, when Jesus commanded his disciples, 'beginning at Jerusalem,' to be his 'witnesses, both in Jerusalem, and in all Judea, and in Samaria,'—a land with whose people the Jews had no dealings, —'and unto the uttermost parts of the earth.' If we regard our Lord as authority, I see no escape from the binding obligation of this universal charity. Indeed, if we circumscribed our benevolence within the bounds of our own city and country, we should be rebuked, not only by Christianity, but by the noble sentiment even of the heathen poet, Terence, —'I am a man, and think nothing pertaining to humanity foreign from me.'

"God has greatly blessed the work of our missionary laborers in all lands. We have now nineteen distinct missions, one hundred and forty-five ordained missionary laborers, one hundred and four native pastors, two hundred and seventy native preachers and catechists, four hundred and six school teachers, besides others

employed in various ways for Christ. Seven hundred and ninety-four persons were added to the churches last year.

"The work recently undertaken in Mexico, Spain, Italy, and Austria, presents very great encouragements. There is very much to be done in preaching Christ in these nominally Christian lands. The door of toleration has been wonderfully opened in all these countries. The manifoldness of the work, and its increasing success, must for a while continually call for increased resources to carry it on. A debt of \$13,000 already encumbers our Board. Will it not be eminently pleasing to our Master, and useful to yourself, if you devise and execute liberal things in regard to this great charity, underlying as it does all the other objects of Christian benevolence?

"The collection will be received next Sabbath afternoon, or your contribution may be sent to me or to Dea. —. Donors of ten dollars or more will be entitled to receive a copy of the *Missionary Herald* gratuitously, for the year.

"With a very grateful recollection of the kindness of this people to myself and family during the past year, and desiring fervently the richest of heavenly blessings upon you for the year to come, I remain, very cordially, and with much esteem, your

MINISTER."

The above contains a model *appeal*, and a most excellent *method* for getting money for missions, in some localities. But it rests with each pastor to decide for himself *what* method of appeal or solicitation shall be used, in his case. That each one has *some* method, and the one judged to be best, is supposed; but *no* method is complete, or will be effective for any great length of time, that omits some form of *presentation* of the cause to the people, in *this way*, or from the pulpit; by the pastor, or some one else.

The church above referred to has done well for the cause of missions; and it is due, in large part, to the unwearied fidelity and apt measures of the pastor, of some thirty years' service there. W. W.

"WEEKLY OFFERINGS"—THE RESULT.

The Treasurer has received the following from Providence, R. I.:—

"Inclosed please find draft on your city for \$2,024.44, being the contribution of the Union Congregational Church of this city to the A. B. C. F. M. for this year. You will notice that our contribution is larger this year than formerly. This is not because we are more able to give, but because we adopted the 'Weekly Offering' plan of systematic benevolence, some six months ago. Many of our people are not able to give anything, on account of the hard times; still, under this plan, which we would most earnestly commend to the churches, we are enabled to keep up, and exceed in many collections, our former year's work."



REPORT OF THE WOMAN'S COMMITTEE, AINTAB.

MRS. COFFING has sent, from Aintab, the original of a report of the "Woman's Committee" of one of the Aintab Protestant churches, with a translation, which is well worth reading. It gives a cheering view of "woman's work" in one sphere, in a land where her position was one of deep degradation till she was raised by the gospel, as preached by missionaries from America. The translated report is as follows:—

"Such a committee being a new thing, and what its work should be all unknown, pondering at every step, we determined to advance.

"Reeognizing it as our duty to seek to know the spiritual condition of every member of our church, when we wished to visit them we were unable to find who the members were; and therefore were obliged to give much time to making out a record. If the record is not yet perfect, we have at least made a beginning.

"Meeting thirty times, we have made three hundred and thirty visits; conversed with four hundred and fifty persons; collected and delivered to the church session one thousand seven hundred piasters, and to the committee for school building, five hundred and sixty-two piasters—in all 2,262 [about \$90].

Besides this, we have given five new articles of dress to poor girls in the schools.¹

"This year, for breaking their eovenant vows, the church has been obliged to count sixteen of our sisters as heathen and publicans. Eight others, separating from us in love, with letters, have entered the Third Church. Our present number of female members is *eighty seven*. Of these, seven are laboring in other towns and villages. The whole number (of females) in the congregation is one hundred and seventy-five.²

"With this report we wish to say a few words to our brethren. Pardon us, but you are the greatest hindrance to the enlightenment of the women.

"Firstly, Some of you do not give your wives permission to come to church. Some who give permission, are not careful to see that *your work* does not hinder them. How many times has it been said to us, 'I cannot come to Sabbath-school, because my husband wants his breakfast *as soon* as he returns.' Or one says, 'I was not at the Wednesday meeting, because my husband was preparing a web for the loom.' Or a sister who has not been to church for five or six months, on being asked why does she so? replies, 'I cannot leave the children, and my husband is not willing to remain, even once, with them.' In thus acting, are you obeying the words, 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it'?

"Secondly, By not attending the prayer-meeting yourselves, you are saying to your wives, 'The prayer-meeting is of little or no importance.'

"Thirdly, On the Lord's day, to make one proselyte, you go from house to house, but your wives and children are left at home, ignorant, and without instruction.

(Signed)

"TURVANDA TOPALYAN, President.

"TURVANDA MELENGESHIYAN, Secretary.

"December 31, 1873."

¹ Not including transient comers, or girls under eight years. J. L. C.

² I want to say here that not one piaster of this was given by any missionary. J. L. C.

RUSSIA AND ENGLAND.

THE recent marriage of the Duke of Edinburgh and the only daughter of the Czar of Russia, is an important pledge in the interest of peace, between the two great powers to whom, in the providence of God, have been committed the destinies of the millions of Central and Southern Asia. The friends of missions have watched the advance of Russian arms towards the borders of India with no little anxiety. The terrible struggle of 1857 is still fresh in memory; the wakening up of Mohammedanism to new energy, to earnest and successful efforts at proselytism among the Hindoos, whose faith in the old idolatries and superstitions is shaken by the influence of Christian missions and the consequent light of a Christian civilization, is suggestive of a powerful ally, ready to coöperate with Russia in case of war on the soil of India, with the dominant power.

The great advance made by the missionary enterprise, and the more rapid advances anticipated in the near future, amid the vast populations of India, are such as to make war between Russia and England, at the present juncture, one of the greatest calamities that could befall the progress of Christian civilization,—may we not say, of the human race. Every year of peace now is of the greatest moment to the development and firm establishment of Christian institutions in India, upon a basis that will soon make them independent of all political changes or commotions of the great powers of the world. Let all good men, in high places and in low, pray for and labor for peace, in our time at least, between England and Russia.

GLEANINGS.

LUNALILO, king of the Sandwich Islands, died at Honolulu, February 3d, of pulmonary disease, after a brief reign of but little more than one year. Like his predecessor he was educated at the school of Mr. and Mrs. Cook, of the American mission, and was much beloved by his people. He left no heir, and designated no one as his successor, leav-

ing the choice to be made, as in his own case, by the Legislature, which was summoned, by his ministers, to meet on the 12th of February.

— The English Church Missionary Society has issued a circular, inviting contributions for a special fund in behalf of sufferers by the famine in India,—to enable missionaries to minister present relief, and to provide means for the support of orphans.

— "Two of the churches of the Ningpo Presbytery, China, have been found prepared to rely on their own resources, though it may be necessary to give them a little aid occasionally. This is considered quite a forward movement, especially as most of the church-members are poor. One man, whose means of support amount to \$40 a year, gives \$3 to support his pastor, besides a larger sum for other benevolent purposes."

— Thirty-five persons were received to the church at Canton, China, by missionaries of the Presbyterian Board, during the first ten months of the year 1873, "as a result of the gracious work of the Holy Spirit" there.

— Mr. Corbett, missionary of the Presbyterian Board at Shantung, China, baptized more than one hundred adults, besides a number of children, while on a recent tour in the interior. During the year, eighteen new communicants were received to the church at Chefoo.

— The Baptist Missionary Union, during the first ten months of its current financial year, up to February 1st, had received but \$103,000 of the \$250,000 needed to meet the *appropriations* for the year. Its call was, therefore, for \$147,000 during the two months of February and March, only to meet expenses, so as not to *increase* the balance of more than \$20,000 against the Treasury, on last year's expenses. It is earnestly to be hoped that the call has not been in vain. The work of the Union is too great and too good to be hindered by want of means.

— The receipts of the Presbyterian Board for the current year, up to February 1st, were, in all, \$261,014, against \$242,777 for the same months last year. From the churches and individual do-

nors, this year, \$203,982; last year, in the same time, \$188,136. This is pleasant.

— The "Record" of the Free Church of Scotland, for February, says: "Quite recently very cheering facts have come to light regarding the Mohammedans of Bengal. . . . The Bible is read in places in which no missionary has ever preached; and interest, deepening towards conviction, is the consequence. The Calcutta Bible Society has been for some time past making new efforts to circulate the Word of God among the Mohammedans, and the results are already very cheering."

— "At a late meeting of the Calcutta Missionary Conference, the conviction was generally expressed, that the Spirit of God is working in the hearts of the people in not a few places which missionaries are not known to have visited. The simple reading of the Scriptures is often leading to much inquiry."

— The success of Christian missions among the wild tribes in India has had an extraordinary effect on the orthodox Hindus of Calcutta. They wish to send pundits among the jungle tribes to teach them the Shastras of Hinduism, and they have applied to Government for aid in doing so. But of course, even if converted, the aborigines would be considered by Hindus as a low, unclean, and servile caste.

— Five new students entered the theological school at Honolulu at the beginning of this year, and one or two others were expected soon. The building has been thoroughly repaired and paid for, at an expense of \$5,000; \$3,000 of which was contributed at the Islands.

— Mr. Hobbs, among the Choctaw Indians, reports the admission, in January, of three persons to the church at Lenox, and three at Buck Creek.

— Dr. Nesbit, of Samoa, states, that sixty years ago, every island in Polynesia was under the spell of heathenism, but now, about 400,000 Polynesians profess Christianity, who have been reclaimed from their paganism; while from many of their islands cannibalism has been extirpated.

— The "Christian Instructor" con-

tains an earnest appeal from "Sarah B. Lansing" (of the mission to Egypt?), to the ladies of the United Presbyterian Church, to come to the help of their Board of Missions by liberal contributions, and thus save, specially, the schools in Egypt from the disastrous effects of reduced appropriations. Her plea is well calculated to be, as it should be, effective.

— At the late Jubilee celebration of the planting of Protestant missions in Syria, it was stated that, since 1825, there have been printed and distributed in Syria, 70,000 volumes of Scriptures, and 90,000 religious books, in the Arabic language, — "a total of 160 000 volumes, which, at an average of 500 pages to a volume, would make 80,000,000 pages."

DEPARTURES.

REV. WILLIAM P. SPRAGUE, and Mrs. Margaret S. (Henderson) Sprague, of New Haven, Conn., sailed from New York for Aspinwall, on the way to the North China mission, January 28. Mr. Sprague was educated at Amherst College, and New Haven and Andover Seminaries.

Rev. Henry T. Perry, of the Central Turkey mission, Rev. Newton H. Bell, and Mrs. Emily H. (Curtiss) Bell, of Owatonna, Minnesota, Miss Sarah E. Sears, of Ashfield, Mass., Miss Ellen M. Pierce, of Salem, Mass., and Miss Fanny M. Gulick, daughter of Dr. Gulick, now of the Italian mission, sailed from New York for Glasgow, February 7. Mr. Perry returns to his mission; Mr. and Mrs. Bell and Miss Sears go to Mardin, Eastern Turkey mission; Miss Pierce is to join the Central Turkey mission, at Aintab; and Miss Gulick goes to her parents in Italy. Mr. Bell was educated at Amherst, College, Princeton and Bangor Seminaries, and left a pastoral charge at Owatonna, to engage in the missionary work.

Rev. James K. Kilbourne, of Racine, Wisconsin, a graduate of Beloit College and Andover Theological Seminary, started early in March to join the mission to Northern Mexico.

ARRIVALS.

MR. and MRS. HERRICK and Miss Strong reached Monterey, Northern Mexico, January 15, after an exhausting stage ride of more than 300 miles from Matamoras. Mr. Herrick reports the political situation favorable to the Protestant cause, the liberal party being in the ascendancy, and says, "We are happy and thankful to be here, glad that we decided to come, and hopeful for the future."

Dr. and Mrs. Schneider reached Constantinople January 12, returned from the United States.

Mr. and Mrs. Taylor, from San Fran-

cisco, December 1, arrived at Kobe, Japan, January 1.

DEATHS.

AT Mardin, Eastern Turkey, December 29, 1873, after a brief sickness, Mrs. Louisa M. Andrus, wife of Rev. Alpheus N. Andrus, of the Eastern Turkey mission, in the 28th year of her age.

The painful intelligence is received by telegraph, that Rev. J. L. Stephens, of the mission to Western Mexico, was assassinated at Ahualulco, March 2d, and his body shockingly mutilated.

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.		Strafford county.	
Auburn, High st. Cong. ch. and so.	66 50	Durham, Cong. ch. and so.	52 00
Gorham, Cong. ch. and so. 10.20; a friend, 10;	20 20	North Conway, Cong. ch. and so. 11; Miss Mary Merrill, 5; Mrs. Sweetser, 1;	17 00—69 00
Ligonia, Welsh Cong. ch. and so.	10 00	Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Yarmouth, a friend,	20 00—116 70	Cornish, Mrs. J. Barnard Wyman, to const. Rev. E. H. LANE, H. M.	100 00
Hancock county.		Washington, Cong. ch. and so.	5 50—105 50
Castine, S. Adams,	50 00		634 94
Kennebec county.			
Gardiner, Cong. ch. and so. 20; Agnes H. Park and Alma L. Park, 5 each;	39 00		
Lincoln and Sagadahoc counties.			
Bath, Winter st. ch. and so.	448 34		
Piscataquis county.			
Monson, Rev. R. W. Emerson,	10 00		
Somerset county.			
Norridgewock, Cong. ch. and so. m. c.	10 40		
Skowhegan, Cong. ch. and so.	23 00—38 40		
Waldo county.			
Belfast, 1st Cong. ch. and so.	10 00		
York county.			
Kennebunk, Cong. ch. and so.	75 90		
Limington, Cong. ch. and so.	20 06		
Wells, 1st Cong. ch. and so.	9 00—104 96		
	808 40		
Legacies.—Wells, Mrs. Hannah Gouch, by Jos. Dane, Ex'r, add'l,	500 00		
	1,308 40		

NEW HAMPSHIRE.

Coos county.			
Groveton, J. Morse,	3 00		
Grafton county.			
Plymouth, Cong. ch. and so. m. c.	8 16		
West Lebanon, Cong. ch. and so.	50 00—58 16		
Hillsboro co. Conf. of Ch's. George Swain, Tr.			
Bedford, Blanchard Nichols,	20 00		
Brookline, Cong. ch. and so.	30 31		
Goff-town, Cong. ch. and so.	44 00		
Hillsboro Centre, John Adams,	10 00—104 31		
Merrimac co. Aux. Soc., Concord, 1st Cong. ch. and so., to const. G. H. DUNLAP, H. M. 160; South Cong. ch. and so. 118.22, m. c. 6, to constitute Mrs. LYDIA FRENCH, H. M.	284 22		
Rockingham county.			
Northampton, Cong. ch. and so.	10 75		

VERMONT.

Caledonia co. Conf. of Ch's. I. A. Howard, Tr.	
Cabot, B. W. Marsh,	5 00
East Hardwick, Cong. ch. and so.	33 50
St. Johnsbury, Friends of Missions,	300 00—338 50
Chittenden county.	
Jericho Centre, Ladies' Cent. Society,	15 00
Milton, Cong. ch. and so.	32 50
Underhill, 1st Cong. ch. and so.	10 00
West Milton, Cong. ch. and so.	13 00—70 50
Franklin co. Aux. Soc. C. B. Swift, Tr. Sheldon, Cong. ch. and so.	14 82
Orange county.	
Braintree, 2d Cong. ch. and so.	7 75
Orleans county.	
Coventry, Mr. and Mrs. M. C. Pearson,	9 00
Derby, M. A. Newcomb,	4 00—13 00
Rutland co. James Barrett, Agent.	
Brandon, Cong. ch. and so.	15 00
Clarendon, a friend,	5 00
Pittsford, Cong. ch. and so.	7 25
Rutland, Cong. ch. and so., to const. F. A. HAVEN, H. M. 192.50, m. c. 32.86;	225 36
Wallingford, Cong. ch. and so.	113 70—366 31
Washington co. Aux. Soc. G. W. Scott, Tr.	
Waitsfield, Cong. ch. and so.	4 20
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	39 62
Brattleboro, Cen. ch. and so. m. c. 73.84; a friend, 2.50;	76 34
Cambridgeport, Cong. ch. and so.	2 00
Putney, Cong. ch. and so. 11.61; Rev. A. Foster, 3;	14 61
Westminster West, Cong. ch. and so.	
86.07; Daniel Goddard, 10;	96 07—228 64

[April,

Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's. Norwich, Cong. ch. and so. Plymouth, Rev. Thomas Baldwin, Springfield, Cong. ch. and so., to constitute HARRIS E. THOMSON, C. HAYWOOD, R. G. BRITTON, MARY A. ELLIS, and HENRY HARLOW, II. M. Woodstock, 1st Cong. ch. and so.	13 00 5 00 506 00 10 59—531 59	
	1,578 31	
		MASSACHUSETTS.
Barnstable county. Hilwich, Cong. ch. and so. Sandwich, Cong. ch. and so. Berkshire county. Lenox, Cong. ch. and so. Brookfield Asso'n. William Hyde, Tr. Barre, Cong. ch. and so. Gilbertville, Cong. ch. and so. Globe Village, Free ch. and so.	5 90 100 00—105 90 58 05 232 83 7 71 63 00—303 54	
Essex county. Lawrence, W. L. North Andover, Cong. ch. and so., with other dona., to const. CHAS. P. MORRILL, II. M.	30 00 70 00—100 00	
Essex co. North. Amesbury and Salisbury, Cong. ch. and so.	10 70	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr. Beverly, Dane st. Cong. ch. and so. m. c.	15 09	
Marblehead, 1st Cong. ch. and so., with other dona., to const. B. F. PIERCE, II. M.	75 00 19 59—109 67	
Salem, United n. c. Franklin co. Aux. Soc. William B. Washburn, Tr.		
Ashfield, a friend of missions, Buckland, Cong. ch. and so. Deerfield, Cong. ch. and so. East Charlemont, Cong. ch. and so. Greenfield, 1st Cong. ch. and so. 16 25; 2d Cong. ch. and so. 43 37; Montague, Cong. ch. and so.	10 00 20 25 17 00 22 12 16 25; 2d Cong. ch. and so. 43 37; 59 65 81 00—210 02	
Hampden county, Aux. Soc. Charles Marsh, Tr. Chicopee, 3d Cong. ch. and so. Monson, Cong. ch. and so. n. c. Westfield, 1st Cong. ch. and so. m. c. 50 00; Mrs. N. Dickinson, to const. Rev. A. J. Tirsworth, II. M. I. O.	28 70 39 20 150 08—217 98	
Hampshire county, Aux. Soc. S. E. Bridgeman, Tr. Hadley, Russell ch. and so. m. c. Northampton, 1st Cong. ch. and so. m. c. 11 33; Edwards ch. and so. 155 02, m. c. 8 72;	17 81 175 07—192 83	
Middlesex county. Arlington, Cong. ch. and so. Auburndale, Cong. ch. and so., add'l, 610, m. c. 208 78;	721 71 818 78	
Cambridge, Shepard Cong. ch. and so., to const. C. A. GREEN, Z. W. BLISS, Mrs. H. A. JOHNSON, and Mi's IRENE E. SANOER, II. M.	442 37	
Cambridgeport, Prospect st. ch. and so. m. c.	8 52	
Newton, Eliot ch. and so., in part, 88 1.; E. W. N., 100;	687 14	
Newton Centre, 1st Cong. ch. and so., in part,	305 00	
North Reading, a friend,	4 00	
Somerville, Broadway ch. and so., to const. NOAH HARDING, II. M.	100 00	
Wakefield, Cong. ch. and so.	35 00	
West Newton, Cong. ch. and so.	8 00—3,125 52	
Middlesex Union. Lancaster, Cong. ch. and so.	16 98	
Townsend. Ortho. Cong. ch. and so.	26 30—43 28	
Norfolk county. Brookline, Harvard Cong. ch. and so., add'l,	75 00	
Dedham, Mrs. Nool Johnson, for Western Turkey,	2 75	
East Weymouth, Cong. ch. and so.	40 00	
Grantville, Cong. ch. and so.	46 35	
Medfield, a friend of missions, Quincy, F. Hardwick,	1 00 100 00	
Sharon, Cong. ch. and so. m. c.	3 81	
South Weymouth, Uulon Cong. ch. and so.	12 25—261 16	
Plymouth county. Marshfield, 1st Cong. ch. and so.	68 04	
Middleboro, Cen. Cong. ch. and so.	70 00—133 01	
Suffolk county. Boston, Old South ch. 3,066; Cen. tral ch. 2,905.67; Shawmut ch. 2,000; Evau. Cong. ch. (Brighton), 266.10; Union ch. 194.45; Park st. ch. 100, m. c. 14.35; Phil. ips' ch. 100; Vine st. ch. m. c. 35; Trinity (Neponset). 82.65; George H. Fogg, 25; D. H. N. 25; a friend, 11 26; Box in Cabinet, 10.45;	8,788 94	
Worcester co. North. Hubbardston, Cong. ch. and so., add'l,	10 00	
Worcester co. Central Asso'n. E. H. Saunder, Tr.		
Leicester, C. D. Howard,	1 00	
Southboro, Pilgrim Cong. ch. and so. 26 50, m. c. 39:	56.50	
Sterling, Cong. ch. and so.	24 00	
Worcester, Mrs. R. W. Whitmore,	5 00—86 50	
Worcester co. South Cott. of Ch's. William R. Hill, Tr.		
Millbury, 1st Cong. ch. and so.	89 40	
West Millbury, Enza Waters,	50—89 90	
	13,872 08	
<i>Legacies.</i> —Harvard, Ezra K. Beard, by Joseph K. Willard, Ex'r,	250 00	
Jamaica Plain, Miss A. W. Swett,	300 00	
Miltou, Mrs. Lucy Wadsworth, by E. Alden, Ex'r,	133 73	
Monson, Mrs. Amelia A. Flynt, by W. N. Flynt and J. F. Morris, Ex'rs,	500 00	
Montague, David Bradford, by Mrs. L. B. Bradford, to const. Rev. M. B. BOARDMAN, Rev. C. H. DANIELS, and Mrs. L. B. BRADFORD, II. M.	300 00	
Northampton, Miss Martha Smith, by Mrs. Mary S. Teulley, Ex'x,	60 00—1,543 73	
	15,415 81	
	RHODE ISLAND.	
Kingston, Cong. ch. and so. (of which from H. J. Wells, 20);	43 81	
Newport, Union Cong. ch. and so.	332 84	
Providence, Union Cong. ch. and so. 2,024 44; Central Cong. ch. and so. (of which from W. J. King, to const. Rev. GEO. THARRIS, Mrs. L. G. FURSE, Miss RUTH A. HASKELL, J. H. KEN- DRICK, and M. E. TORREY, II. M., 1,250); Pilgrim Cong. ch. and so. 102; Free Evau. Cong. ch. and so., to const. Rev. E. S. GOULD, II. M., 53.85;	8,430 29—3,836 94	
<i>Legacies.</i> —Providence, Mrs. Benjamin Hoppin, by W. H. Hoppin,	500 00	
	4,386 94	
	CONNECTICUT.	
Fairfield county. Bridgeport, 2d Cong. ch. and so.	190 29	
Hartford county. E. W. Parsons, Tr. Collinsville, Cong. ch. and so. 41.44, m. c. 48.69;	98 03	
Hartford, Seminary m. c. 29.57; George C. Perkins, 100;	129 57—222 60	
Litchfield county. G. C. Woodruff, Tr.		
Morris, Cong. ch. and so.	87 00	
Salisbury, M. M. Blake,	4 00	
Thomaston, Cong. ch. and so.	43 55	
Woodbury, G. H. Attwood,	3 00—137 55	
Middlesex county. John Marvin, Tr. Killingworth, Cong. ch. and so. 17.92; Gents' Asso'n, 14.50;	32 42	
Middlefield, Cong. ch. and so.	64 10	
Middletown, 1st Cong. ch. and so. 23.31; J. F. Huber, for Madura, 1;	24 31	

Old Saybrook, Cong. ch. and so.	178 28
West Chester, Cong. ch. and so.	33 75—332 86
New Haven county. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so., a friend,	50 00
New Haven, 1st Cong. ch. and so., add'l, 46.82, m. c. 9.70; North Cong. ch. and so. m. c. 7.40;	63 92
North Brauford Cong. ch. and so.	50 00
North Haven, E. Dickerman,	2 00
Seymour, Cong. ch. and so.	2 81
Wolcott, S. L. Ilotchkiss,	4 00—172 73
New London county. C. Butler and L. A. Hyde, Trs.	
Franklin, Cong. ch. and so.	94 25
Griswold, Cong. ch. and so., to constitute D. L. Murch, II. M.	107 65
Lebanon, 1st Cong. ch. and so. m. c. 22 63; Goshen ch. and so. 110, m. c. 23.15, to const. E. S. Geer, II. M.	160 84
Montville, Cong. ch. and so., to const. Rev. A. C. Hurn, II. M.	82 50
New London, 1st Cong. ch. and so. 37.50; 2d Cong. ch. and so. m. c. 28.93;	66 43
North Stonington, G. A. Avery,	20 00
Norwich, Broadway Cong. ch. and so. m. c. 54.13; 1st Cong. ch. and so. m. c. 18.93;	73 11
Salem, Cong. ch. and so.	13 00—617 78
Tolland county. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so.	113 75
Hebron, 1st Cong. ch. and so., to const. Rev. G. S. Dodge, II. M.	53 80
North Coventry, Gents' Ass'n,	
56 50; Ladies' Ass'n, 71.65; II. Kingsbury, 50;	178 15
Rockville, 1st Cong. ch. and so. (of wh. from G. Talcott, to const. O. E. McLean, 100);	336 85
Somers, Cong. ch. and so., balance, 17 65, m. c. 79.30;	96 93
Stafford Springs, Cong. ch. and so.	103 18
Union, Cong. ch. and so., to const. Rev. N. H. Bell, II. M.	50 00
Vernon, Geots' Ass'n, 62.05; Ladies' Ass'n, 66.45;	128 50—1,091 16
Windham county. Rev. H. F. Hyde, Tr.	
Brooklyn, 1st Trin. Coog. ch. and so.	67 84
Williamson, Cong. ch. and so.	112 35—180 19
—, a cheerful giver,	100 00
	3,045 16

NEW YORK.

Albany, N. B. Perry,	10 00
Brooklyn, South Cong. ch. and so. (of wh. from C. H. Parsons, to const. E. S. Parsons, II. M. 100, and S. S. Marples, to const. himself II. M., 100), 699.77; Ch. of the Mediator, 32; a friend, to const. M. T. Lynde and C. M. Morton, II. M., 200;	791 77
Buffalo, R. W. and W. G. B., to const. Rev. J. H. Bradford and Mrs. F. Bins Bancroft, II. M.	200 00
Canandaigua, 1st Cong. ch. and so.	320 00
Catskill, John Payne,	5 00
Clarkson, C. M. I.	5 00
East Winfield, Cong. ch. and so.	8 12
Miller's Place, Cong. ch. and so.	21 46
New York, Harlem Cong. ch. and so., to const. E. L. Champlin and W. W. Ferrier, II. M., 215.92; Mrs. C. M. Wilkins, 100; C. R. Robert, 60;	355 92
Oneida, Caroline F. King,	10 00
Oswego, A. W. Miner,	11 25
Perry Centre, Cong. ch. and so. 27;	
Horace Sheldon, 10; A. Sheldon, 5;	42 00
Spencerport, Cong. ch. and so.	3 20
Steamburg, Rev. William Hall,	20 00
Steuben, Welsh Cong. ch. and so.	25 10
Triangle Cong. ch. and so.	7 50
Union Springs, Mrs. C. L. Williamson,	25 00
West Point, John Forsyth,	20 00
Yonkers, 1st Presb. ch., F. B. Brown,	10 00—1,928 32

NEW JERSEY.

Newark, Belleville Ave. Cong. ch. and so., to const. Rev. G. M. Boynton, II. M., 86.65; C. S. Haines, 40;	126 55
Orange, 1st Valley ch., E. Lamison,	1 09
Orange Valley, Cong. ch. and so.	250 00—377 61

PENNSYLVANIA.

Blairsville, Carrie Haines,	2 00
Merree, Cong. ch. and so.	10 00
Potterville, Ezra Lyon,	1 00
Providence, Cong. ch. and so.	5 00
Sraeton, W. R. Storrs,	25 00
Spring Brook, Welsh Cong. ch. and so.	13 50—56 50

TENNESSEE.

Knoxville, Welsh Cong. ch. and so.	10 50
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KENTUCKY.

Berea, Mission ch. and so.	25 00
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OHIO.

Cincinnati, Rev. M. Grosvenor, and Mrs. L. T. Grosvenor,	20 00
Ediamburg, Two friends,	10 00
Granville, H. L. Bancroft, 25; G. P. Bancroft, 2;	27 00
Hudson, Cong. ch. and so.	10 00
Kiosman, Pre-b. ch. 45.94; Friends in Presb. ch. 45;	99 94
Marietta, T. Ridgway,	1 00
Oberlin, 2d Cong. ch. and so.	17 23
Tallmadge, Peoev. Society,	2 15
Windham, Presb. church,	9 00—187 32

ILLINOIS.

Batavia, Cong. ch. and so.	10 00
Chicago, L. R. Swett,	1 25
Collinsville, Presb. church,	40 23
Danby, a debtor,	50 00
Elmwood, Cong. ch. and so.	35 27
Joy Prairie, Cong. ch. and so., with other dona., to const. John P. Joy, II. M.	72 50
Keweece, Cong. ch. and so.	45 75
Payson, Cong. ch. and so. (of wh. from J. K. Scarborough, 50),	64 65
Wauponsee, Grove Cong. ch. and so.	6 00—325 65

MICHIGAN.

Alamo, Cong. ch. and so.	6 60
Detroit, Woodward Ave. Cong. ch. and so.	46 28
Franklin, Cong. ch. and so.	22 50
Kalamazoo, M. Heydeoburk,	10 00
New Baltimore, Cong. ch. and so.	12 50
Richland, 1st Presb. ch. m. c.	2 00
Somerset, Cong. ch. and so.	7 00—106 88

MISSOURI.

North Springfield, Cong. ch. and so.	7 50
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MINNESOTA.

Mazeppa, L. and L. J. Bigelow,	50
Minneapolis, Plymouth Cong. ch. and so. m. c.	14 98
Rushford, Cong. ch. and so.	5 00
St. Paul, Plymouth Cong. ch. and so.	23 00
Winona, 1st Cong. ch. and so.	40 30—88 78

IOWA.

Chester, Cong. ch. and so.	20 00
Gilman, Cong. ch. and so.	3 12
Keokuk, Cong. ch. and so.	55 40—78 52

WISCONSIN.

Alderly, J. Thomson,	2 75
Appleton, K. S. A.	10 00
Brothhead, Cong. ch. and so.	14 44
Burlington, Plymouth Cong. ch. and so.	8 66
Kenosha, Cong. ch. and so.	25 14
Lone Rock, Cong. ch. and so.	1 65
Madison, 1st Cong. ch. and so.	25 60
Menemonee, Cong. ch. and so.	6 00
Milton, Cong. ch. and so.	9 00
Sparsh, Cong. ch. and so.	25 00
Spring Green, Cong. ch. and so.	6 50
Sun Prairie, Cong. ch. and so. m. c.	6 86
Two Rivers, F. Barnes,	2 00

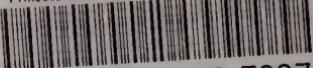
West Salem, J. M. Hayes, Whitewater, Cong. ch. and so.	2 00	50—145 10	FOR WORK IN NOMINALLY CHRISTIAN LANDS.
NEBRASKA.			· MAINE.
Steele City, Cong. ch. and so. m. c.	5 00		Hiram, Cong. ch. and so. 5 00
OREGON.			Portland, State st. ch. and so. 100 00
Forest Grove, 1st Cong. ch. and so.	12 00		Yarmouth, a friend, 5 00—110 00
CALIFORNIA.			NEW HAMPSHIRE.
Oakland, 1st Cong. ch. and so.	56 37		Greenland, Cong. ch. and so. 21 50
San Francisco, 3d Cong. ch. and so.	62 20—62 57		Pembroke, Cong. ch. and so. 18 00—39 50
WASHINGTON TERRITORY.			VERMONT.
Seattle, Mrs. Maria Parker,	1 00		New Haven, Cong. ch. and so. 34 76
COLORADO TERRITORY.			Springfield, Cong. ch. and so. 100 00
Denver, E. G. Learned,	5 00		Westminster West, Daniel Goddard, 2 00—136 76
Farmington, A. Cowles,	10 00		MASSACHUSETTS.
CANADA.			Agawam, Cong. ch. and so. 14 25
Province of Ontario,— Paris, Cong. ch. and so.	32 00		Boston, Union ch. and so. 33 74
NOVA SCOTIA.			Brookfield, Cong. ch. and so. 27 00
Yarmouth, Tab. Y. P. Miss'y Asso'n,	8 00		Cambridgeport, Prospect st. ch. and so. 78 07
FOREIGN LANDS AND MISSIONARY STATIONS.			Chicopee, 1st Cong. ch. and so. 7 40
Spain, Santander, Proctor Wright, 100 reales,	5 60		Clinton, 1st Evan. Cong. ch. and so. 82 59
Turkey, Van, Dr. and Mrs. Geo. C. Raynolds,	25 00		East Longmeadow, Cong. ch. and so. 30 00
MISSION WORK FOR WOMEN.			East Weymouth, Cong. ch. and so. 20 00
From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.			Enfield, Estate of J. B. Woods, 10 00
Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	1,168 21		Globe Village, Free Church, 8 34
MISSION SCHOOL ENTERPRISE.			Lowell, High st. ch. and so. 45 33
MAINE.— Brewer, 1st Cong. s. s. 24.19; Mill- town, Cong. s. s. 93.66; Winslow, Cong. s. s. 25;	142 85		Marblehead, 1st Cong. ch. and so. 25 00
NEW HAMPSHIRE.— Fisherville, Cong. s. s. 52; Greenland, Cong. s. s. 20.55; Warren, Mrs. J. H. Stewart and Juv. Miss'y Society, 16;	88 55		Medford, 1st Trin. Cong. ch. and so. 114 88
VERMONT.— Bellows Falls, 1st Cong. s. s. 40; Dummerston, Cong. s. s. 13.13; Spring- field, Cong. s. s. penny collection, 60; St. Johnsbury, South Cong. s. s. 101.25;	204 38		Monson, Cong. ch. and so. 33 06
MASSACHUSETTS.— Granby, Cong. s. s. 30; Great Barrington, Cong. s. s. 40; Montague, Cong. s. s. 25; South Deerfield, s. s. Miss'y Society, 60.99; Salem, Crombie st. Cong. s. s. 22; Warwick, Trin. Cong. s. s. 22.70;	200 69		North Andover, Cong. ch. and so. 30 00
CONNECTICUT.— Somers, Cong. s. s.	20 00		Norwood, 1st Cong. ch. and so. 28 00
NEW YORK.— Ilioneye, Cong. s. s. 16; Oswe- go, Cong. s. s. 32.64; Verona, Presb. s. s. 35;	83 64		Peabody, 77.56 ack'd in donations for general work in March "Herald," should have been for Nominally Christian Lands.
PENNSYLVANIA.— Wilmington, Infant class, Ohio.— Cleveland, Euclid Avenue Cong. s. s. 100; Kinsman, Cong. s. s. 23.83; Madison, Cent. Cong. s. s. 47.91;	75		Plymouth, Church of the Pilgrimage, 50 00
ILLINOIS.— Sandwich, Cong. s. s.	4 07		South Deerfield, Cong. ch. and so. 31 32
MISSOURI.— De Soto, a friend, for China,	10 00		Springfield, Charles Merriam, 1,000 00
MINNESOTA.— Duluth, Cong. s. s.	8 50		Ware, a lady, 10 00
		\$935 17	West Springfield, Cong. ch. and so. 18 70—1,697 18
Donations received in February, Legacies	\$29,833 09 2,543 73		RHODE ISLAND.
			Barrington, D. A. Waldron, 100 00
			Providence, Cen. Cong. ch. and so.
			600; Free Evan. ch. and so. 33;
			Elmwood ch. and so. 6.50; G. H.
			Corliss, 30; 669 50—769 50
			CONNECTICUT.
			Bristol, Ladies' Miss'y Asso'n, add'l, 3 00
			East Hampton, Union ch. and so. 3 50
			Ellington, Cong. ch. and so. 20 00
			Hebron, 1st Cong. ch. and so. 25 00
			Mansfield Centre, C. H. Learned, 5 00
			Middletown, South Cong. ch. and so. 27 55
			Morris, Cong. ch. and so. 27 00
			New London, 1st Cong. ch. and so. 37 50
			Vernon, Cong. ch. and so. 15 02—163 57
			NEW YORK.
			Jamestown, Cong. ch. and so., for
			Mexico, 25 00
			Lisbon, Cong. ch. and so., for Italy, 16 50
			—, a friend, 20 00—61 50
			PENNSYLVANIA.
			Jeanville, Welsh Cong. ch. and so. 10 60
			OHIO.
			Four Corners, 1st Cong. cb. and so. 6 90
			TURKEY.
			Constantinople, Rev. W. G. Schaufler, for the work in Austria, £15, 81 00
			Received in February, \$3,076 51
			Total for Nominally Christian Lands, from Sept. 1st, 1873, to Feb. 28th, 1874, \$10,782 41

See various business items on the following pages and on fourth cover page.

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Missionary Herald

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